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THE WRECK OF
J. M. Sloop "Osprey."

850.1 r
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CAPTAIN WORSFOLD.

R.N.

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Bodleian Library

Given in memory of

Kenneth Sisam

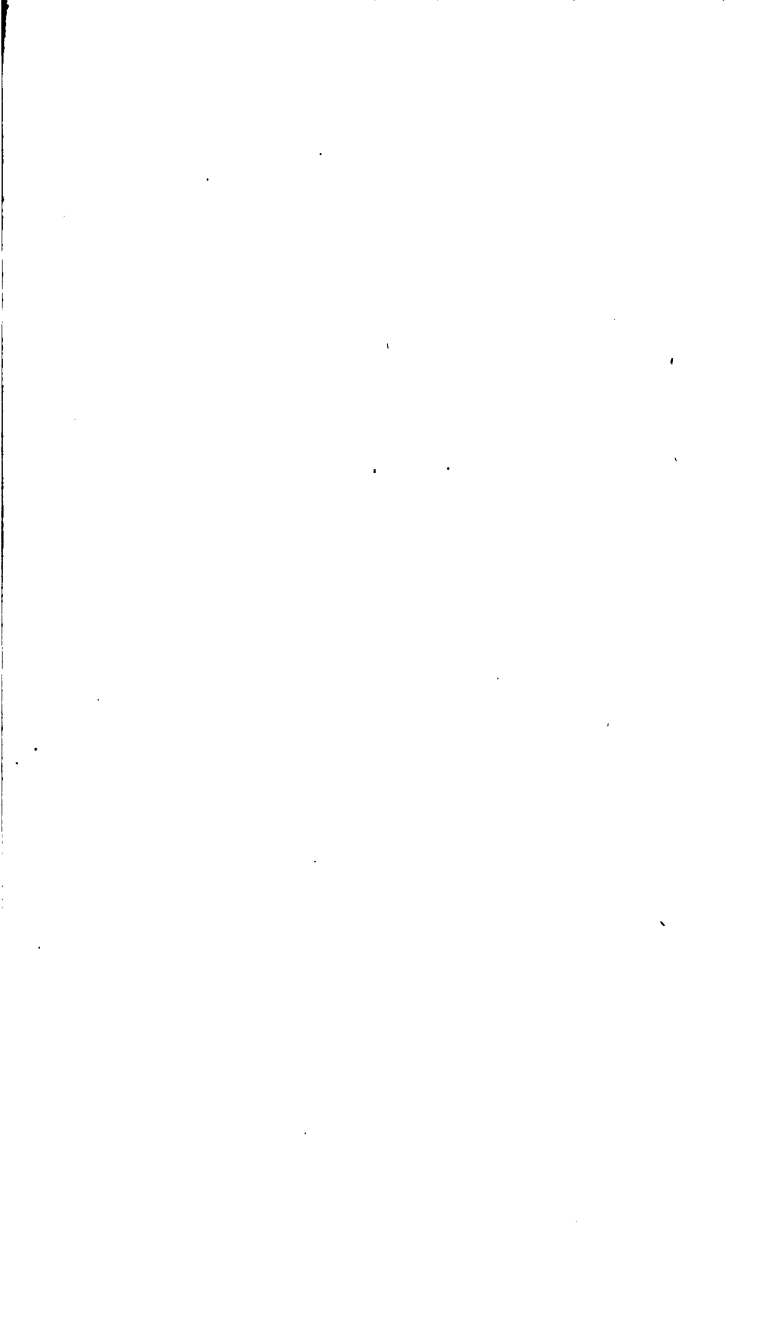
(New Zealand Rhodes Scholar, 1910)

whose book this was

ve ✓



AN
ACCOUNT OF THE WRECK
OF
H. M. Sloop "Osprey."



AN
ACCOUNT OF THE WRECK
OF
H. M. SLOOP "OSPREY;"
WITH THE
ENCAMPMENT OF HER CREW,
AND THEIR
MARCH ACROSS THE ISLAND OF NEW ZEALAND :
BLENDED WITH
Moral and Scriptural Illustrations.

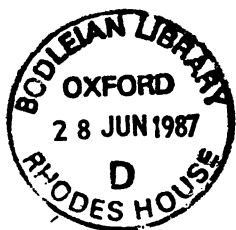
BY
ONE OF HER CREW.

"For this shall every one that is godly pray unto Thee in a time when Thou mayest be found : surely in the floods of great waters they shall not come nigh unto Him."—Psalm xxxii. 6.

Laudport :

PUBLISHED BY ANNETT AND ROBINSON.

1858.



EDITOR'S PREFACE.

THE preparation for publication of this "Memoir of the Loss of the *Osprey*," has been undertaken, at the request of the friends of the Compiler, for the benefit of his Widow, who is left in indigent circumstances.

Care has been taken, where correction was necessary, not to alter the style of the language generally used by the writer, who, though one of the humbler classes, and probably self-taught, exhibits, in his mode of expression, not only a cultivated mind, but a mind deeply imbued with, and responsive to, the poetry of religious truth; and a piety, which, being the sure work of the Holy Spirit, only shone brighter in the hour of trial and in the days of adversity.

His observations on, and description of the manners and customs of the New Zealanders, and of the scenery of that beautiful Island, are very remarkable; and a phenomenon in its natural history, but little known, yet

verified by Professor Owen, relative to the transformation of a caterpillar into a plant, has not escaped his observant eye and enquiring mind.

God's mercies and blessings, *because they came day by day*, and were "new every morning," were not lost upon him, but were always *most thankfully* acknowledged.

In the hope that his bright example may be made influential on the hearts of those for whose spiritual good he yearned, and for whom, to the day of his death, it may be said, his language was, "Brethren, my heart's desire and prayer to God for *Seamen* is, that they might be saved," this Memoir is published, In death, as in life, *his* voice may be heard *by them*, exclaiming, "Be careful for nothing, but *in every thing*, by prayer and supplication, *with thanksgiving*, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep *your* hearts and minds, through Christ Jesus."—Phil. iv. 5, 6.

PREFACE.

IN the publication of this work I may be treading on dangerous ground, but it was the wish of my shipmates that it should be published. In detailing the various circumstances relative to the loss of this beautiful and most efficient vessel, the truth has been strictly adhered to. The catastrophe and subsequent occurrences shew the goodness of God's all-seeing wisdom, which has been exercised in countless instances. I have endeavoured to blend such repeated mercies, which must have been evident to the most thoughtless of its objects, with our daily employment on a barren sand; how far I have succeeded I leave to the indulgent reader. And now I launch this my literary first-born on the sea of existence, leaving it to battle the waves of opinions as may best please its various readers; and I can only hope, that, unlike the *Osprey*, the *bar* of censure may not thwart its humble course.



LINES ON H.M. SLOOP "OSPREY."

OH! mark the gallant *Osprey* careering o'er the sea,
She cleaves the waters swiftly with her bow of symmetry;
And far to leeward flies the spray, beyond her curls the foam,
She sails majestic o'er the deep, the ocean is her home.
On deck, a hundred gallant souls her triumph seem to share,
As, onward to her destin'd port, she speeds like frightened hare;
Old Albion's shores are dimly seen; the Lizard lights, afar,
Beam on her wake, and quickly fade, like morning's brilliant star.
But mark, alas! the mournful change, that gallant vessel view,
That late in conscious pride had borne her brave and hardy crew;
False Hokianga's treacherous bar has wreck'd her sylph-like form,
On which the surf loud roaring beats, discordant howls the storm,
And, shrieking wild around her wreck, their course the sea-mews
 wend,
As if in triumph at her fate, exulting in her end:
No more she'll brave the raging gale, or mount the crested billow,
Her course is run, her trial's* o'er, the beach her last sad pillow!
And so with thee, poor BENTALL;† from England's shore you came,
Thy heart beat high with joyous hope, for honour and for fame;

* One of the experimental brigs.

† Lately promoted to lieutenant.

That earthly honour yours—but short the time you bore it here,
For ocean was thy couch of death, the sands thy funeral bier.
Alas! too many shar'd thy fate, you died not thus alone,
The widow and the fatherless their sorrowing loss bemoan;
No more that parent dear they'll meet round that once happy
hearth,

That breast that fondly cherish'd them has ceas'd to beat on earth.
Oh man! if e'er you ponder o'er the Almighty's word divine,
You'll see how near the *Oseprey's* fate, too near, resembles thine:
Like her, you're launch'd to brave the storm upon life's changing
sea,

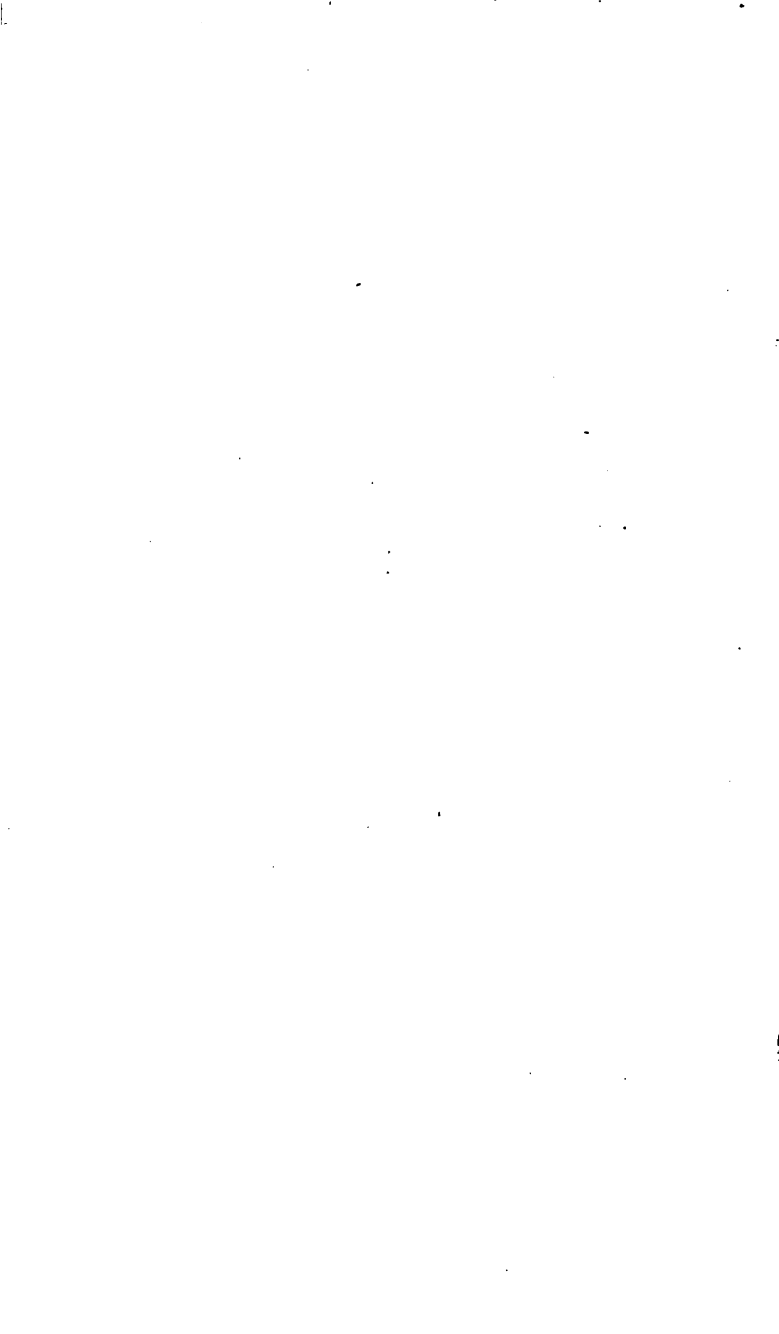
Like her, if God be not your guide, a wreck you too will be;
For on the chequer'd sea of life there's many a treacherous bar
To wreck your hopes, tho' scarce you think your reckless course
'twill mar:

Then cast the vain delusive dream of sensual pleasure by,
Prepare thyself to meet thy God in blest eternity.

LINES.

H.M. SLOOP "OSPREY" AT ANCHOR IN WANGAROA,
NEW ZEALAND, SYMBOLICAL OF THE PURE
STATE OF INFANCY.

How calm and tranquil is the deep upon its bosom blue,
That fairy form of man's device seems calmly sleeping too ;
The gentle breeze scarce curls the tide which glides in silence by ;
Its mimic billows round her bow just break the apathy
With which all nature seems entranc'd : how beautiful the scene,
Awakening thoughts of Him whose will has made the day serene.
That gallant bark resembles now the stage of infancy,
Reposing after sportive toil—no care comes chilling by ;
But smiling lips and placid brow proclaim its happy dreams ;
The sun doth gild its morn of life with brightest, purest beams :
Thus, swan-like, does she rest upon her home, the deep blue sea ;
Safe from the war of elements, she rides like infancy.



THE
WRECK
OF THE
“OSPREY.”

On Monday, the 9th of March, 1846, Her Majesty's Sloop *Osprey* left Wangaroa, in the Island of New Zealand, calling off Monganui, which she left the same day, rounding the North Cape at about half-past six in the evening, with a nine-knot breeze, hauling to the wind whilst rounding it: the brig was under top-gallant sails. During the night the wind came slanting off the land. On the morning of the 10th it was hazy, the wind dead-ahead, with drizzling rain throughout the day; we tacked as requisite, and towards the close of the evening made, what we all took to be, the Heads of Hokianga, and stood off for the night. As night advanced we experienced very heavy squalls off the land, obscuring the moon then about the full; sail was accordingly shortened as the wind increased, and the brig kept in a position, by “backing & filling” and “waving” during the night, so as to have a fair and convenient offing by day-break. Our situation was one, out of many, in which the Captain seldom took rest when the exigencies of the service required his watchfulness in her behalf.

At day-break on the morning of the 11th of March the the wind abated a little, but the weather still continued thick, with squalls less violent than on the preceeding night, until about half-past one, p.m., when the wind shifted more southward, and the weather cleared up a little, so as to enable us to make out the land, the appearance of which bid fair for Hokianga, the place of our destination; which, in my judgment, may have been—from the time we made sail, and the wind we then had—about 14 miles to the northward of us.

As we closed with what we supposed to be Hokianga, all eyes and glasses were directed to that position where the flag-staff stood, looking out for the "Directory Flag," *when* the bar is fit to take, and *when not*. Thus a Red Flag was reported visible upon such a point as to ensure our safety over the bar, which Red Flag accorded with the harbour signal, "Take the Bar, there is no danger." The bearing of the safe channel over the bar was, to bring the pilot's house on with the rocks off the South Point. I need not describe to the mariner the sort of haze which heavy surfs over breakers occasion in certain atmospheres along the sea coast, especially on lee-shores exposed to the whole set of the ocean. Through a misty veil of this description a "Kauri-gum" house appeared, said to be in the direction and point of bearing in which the pilot's house stands for Hokianga. The flag was afterwards reported to have been hoisted by the Pukeroa, a chief belonging to false Hokianga; whether as a decoy for shipwreck and plunder, or from more friendly motives, remains a secret.

I ought to have remarked before that, on the evening of the 10th, two shotted guns were fired on our approach-

ing this Hokianga, as a signal to the pilot, but no answer was returned from any part of the shore, although the brig was so near that the shot appeared to tell in the surf on the beach. I doubt much if any person in the ship suspected the error we were about to fall into, for there ~~was~~ ^{was} time and space left to correct the mistake, had any person on board been better acquainted with the coast, or recollected any peculiar feature or landmark; but no person on board was heard to express an opinion that it was not the real Hokianga; for, during the time of our gradual approach from the northward, on the evening of the 10th, when two shotted guns were discharged, and afterwards from a southerly direction the day following, they would most probably have pointed out the mistake, rather than risk their lives with the loss of such a beautiful vessel, which in so short a time took place from want of a thorough knowledge of this most dangerous and deceiving part of the coast, so inaccurately surveyed at the time; with conflicting currents, of which no sufficient observation had then been taken, to enable any definite rule to be laid down to allow for them in working a vessel's reckoning for the night; or when, in consequence of thick hazy weather, the sun becomes obscured, and consequently no observation can be taken, as in the present case. So we read in the Acts of the Apostles how St. Paul, in his voyage to Rome, was baffled and beaten about in the ship by the storm, and how uncertain the situation of the vessel was, when neither sun nor stars for many days appeared. So it is with man when he loses sight of the Son of God; when the light which He is willing to shed abroad in the heart of man is dimmed and obscured by the clouds of worldly pleasures, in-

temperately indulged in, then are we driven hither and thither, without a guide, upon a sea of uncertainties, because that best of pilots, the "Sun of Righteousness," who would have conducted our frail bark safely into the Heavenly Port, has been despised and rejected by us on board.

It was about half-tide when we attempted to take the bar, and half-past three in the afternoon, that—being nearly close hauled on the starboard tack, with top-gallant sails set, and mainsail hauled up, just previous to her striking—she was taken in a squall; and at that most critical period, when it was thought requisite to keep sail upon the vessel, a dark misty veil was spreading itself before the entrance of the river; the haze from the surf accompanied by the squall, all tended to assist in mystifying us still more. So sure did the Captain feel that all was right, that he ordered the chronometers to be held, and took every precaution, in the event of the ship's striking, to be in readiness for whatever manœuvre the exigency of the case might require; but alas! her taking the ground was sufficient to testify the mistake: our opinions were soon changed after taking the bar. So man strikes: not so much on hidden dangers as on the rocks and shoals he places by his own evil propensities; he forms the danger himself, and dashes headlong into it. Every man, in his proper senses, carries about with him his nautical implements of safety to work by; for instance, let him take his conscience for his chart or guide of life, where every danger is carefully surveyed and laid down by the skilful God of nature, with a true course given to avoid them; let his mind be his compass, and his watchword be ever "steady," and let its variations

be marked with nicety, so as to keep his Port of Refuge to leeward, as a shelter from the storms of life; let the frail person be the bark exposed to the ups and downs of the sea of life, and mark well the drift of the current of time which empties itself rapidly into the receptacle of eternity; have frequent recourse to the Book of Directions—the *Bible*—keep the hand-lead constantly going with an attentive eye to the marks and deeps, and give the true soundings of the depths of Satan. There are lighthouses whose foundations are upon the Holy Hill, which shed their bright and effulgent light to warn us of danger; there are as it were ministering beacons placed near every rock and shoal of our carnal lusts, which point, as with a living finger, “This is the way,” this is the true channel which clears you of danger, if therefore you are so bold and venturesome as to be drawn away of your own heart’s lust and enticed, then you must strike.

Here I depict the vessel as symbolical of manhood in its confidence, thoughtlessness, and consequent ruin:—

TAKING THE BAR.

A change is here, her rest is o’er, her slumbering energy
Is now arous’d, she fearless braves the whirling, foaming sea:
So man-hood braves the storms of life, unthinking rushes on,
And folly, sin and sorrow, are the rocks he splits upon.
See! See! with fav’ring gale, she breasts the treacherous,
ruthless surge,
Too-like vain thoughtless man, upon the yawning grave’s
deep verge:
Destruction, snake-like, lurks beneath yon crested wave unseen,
A moment more, alas! she strikes, and is what man *hath been*.

On taking the bar the brig was driven over it with irresistible violence, after which she made an attempt to broach to, but, being narrowly watched by the Captain, who remained unshaken in duty at a period when seamanship could never better display itself, the yards were quickly braced to port; but such was the impetuosity of the sea that it rendered all our efforts to save the vessel unavailable. She now became unmanageable, the well was sounded and four feet of water reported in the hold. The port anchor was let go to bring her head to the sea, but the surf, assisted by the spring tide, drove her so high as to bring the cable to the clinch, which was then let go by unshackling the chain, after which the star-board anchor was let go.

The gale the night previous had been so terrific as to cause a heavy sea to tumble in upon the shore, so that surf succeeded surf in one continual, mountainous, foaming roar, so loud, that even the word of command was inaudible. What remained to be done was, in the humble opinion of my shipmates, executed in the most seaman-like manner, with that steady conduct so well becoming command.

Perhaps there is no situation so critical as when a ship is thrown into disasters by surrounding dangers; it is then the hardy son of Neptune, like the Albatross, bracing his pinions to the storm, summons up his energies, and with that cool presence of mind which inspires the most timorous with confidence, issues the requisite directions. Amid the fury of the gale he stands undaunted, undismayed, as one of our poets said ;—

England's march is on the mountain wave,
Her home is on the deep.

And who, more than British seamen, show such self-possession in the hour of danger?

It was not therefore till the brig became quite unmanageable and past recovery, that a single thing was dismantled by hand. The sea first began her havoc by carrying away the main boom with the heavy surges which the vessel made, then the rudder was unshipped, starting the planks of the afterpart of the quarter-deck with it; by which means the water made a continual rush into the Captain's cabin; green seas made rapid breaches over the vessel, so that it became necessary to prepare for the safety of our lives by getting the boats out, which were more than once likely to be unshipped with the booms, by the body of sea pouring into the vessel: this was a task of great difficulty when the vessel was striking heavily, with the sea beating over her, and the crew not able to keep their hold; the boats dashing about in the slings, at one time amidst the foaming rollers, at another in contact with the backstays and shrouds, for, as every sea receded, the vessel made some very heavy weather-surges, but after much exertion on the part of officers and men, we succeeded, under all the foregoing disadvantages, in getting the gig and cutter overboard; the former was immediately swamped and dashed in pieces, the latter extricated herself from the slings, and was instantly driven in by the rollers upon the beach, with two men in her, who escaped safe to land. Judge what these men's feelings must have been alone upon this wild sod, who could do nothing but gaze upon the unfortunate vessel beating amidst the surf. After repeated trials to get our large boat (the pinnace) out, we were obliged to give her up; being such a heavy boat,

and the men not able to stand upon the deck without holding on, nothing could have prevented her going to pieces before she reached the land,—risking the lives of those who were in her: it was therefore through the forethought of the Captain that he ensured her for future service, by landing her again in board; and having recourse to the last measures, the stately masts were ordered to be cut away and the guns thrown overboard. It is as well to notice the quality of what was reported to be the New Zealand spars, from which the masts of the *Osprey* are said to have been made; and since we cannot make wrecks to try experiments in testing the quality of spars, it may be as well to report upon them in this disaster, for after the orders were given to cut away the rigging, which were promptly obeyed, these beautiful spars bent like osiers. While eulogizing the spars I would not pass over the credit due to the builder, for the workmanship and quality of the materials of which the *Osprey* was constructed, to which we certainly owe, through the providence of that God whose workmanship we all are, the safety of our lives.

I now depict the *Osprey*, with her best stay gone, as bearing an analogy to man's deserting the path of virtue:—

THE MASTS GOING.

And now the friendly spars, which long had borne each swelling sail,

Reluctant bid farewell to her, who when the roaring gale
Was at its height, to them could trust; and buoyant o'er the wave,
Would dare its malice, while they stood and spread their wings to
save:

'T was like th' adieu of two fond friends, the tongues of each rebel,
To speak that chilling word, perhaps a long and last—*farewell*.
For though unaided,* still they stood; they quiver'd, waving o'er
That form still beautiful in wreck, then fell—to rise no more.

The masts having now been cut away and the guns thrown overboard, tended greatly to ease the striking of the ship, as it lightened her very much, and by these means she continued to drive higher upon the beach as the spring tide made in, which continued until eight o'clock in the evening.

Now when many of the people of England hear of wrecks with the safety of the crew, they are too often heard to say, "Never mind the ship so long as no lives are lost." The observation may be very humanely and sympathetically applied, but why cast away the ship as such a trifling thing? Think what labor this beautiful piece of symmetry required before she was launched from the hands of the builder, and the diversity of materials which were necessary to make her perfect as a man of war, and fit to roam over the expansive ocean. These materials had undergone many changes under various processes, and every change or process which they passed through was attended with increasing expense; there was the expense of their primitive extraction from the earth, with their conversion, and the wages of every mechanic through whose hands they passed to complete the structure: in fact, it is beyond the comprehension of even a seafaring man to enter into the minute details through which the things of the earth have to pass before

* After the rigging was cut away, these beautiful spars bent like osiers from side to side, as the heaving surf rolled the vessel about most awfully.

their final completion for the purpose intended. Take then this noble piece of architecture when fitted and equipped for contending with the elements; the tempest that unroofs our dwellings—that makes the thickly clad forest bow to the power of its influence—that lifts the giant oak in its course and fells it in its fury, is but one of the two destructive elements with which the unsheltered and lonely bark has to contend; yet view her with her bold and daring prow, under her wide spreading canvass and lofty masts, fearlessly making her way along the trackless deep; and whilst she heedlessly cleaves the sea with her stem, and receives but the spray of its fury, she rises as it were upon the sea of praise, and bows in its hollow with humility to Him who gave to the sea its decree. If you look over the stern, you behold the milky wake or short path that she leaves behind her, as if the sea were stagnated for a moment by her velocity; but how soon again does it resume its wonted career, as if no such body had ever displaced the water. Behold now the contrast: from all the splendour of her buoyant and majestic grandeur, in a few minutes the tall masts fall with tremendous crash—the sea that she had but a few moments before bid defiance to, now usurps the authority—the immovable rocks are undermining her below, and the merciless sea is lashing her from above. How soon the work of years becomes the wreck of a moment! Think then, although the crew may be saved, what labor and loss the country has sustained!

How soon is the fairest form of symmetry brought to wreck and destruction! an emblem, in truth, of the life of many who have been fitted out in life at no little expense to their parents, and no pains were thought too

great in training their young minds for their calling. At home they have been nurtured and brought up, until their spring of life has told them that they must bloom in another sphere; they have enjoyed, as it were, the tropical sun and quiet calm of the family circle: but as it is not in the calm, under a cloudless sky, that the best qualities of a ship are to be tested, nor how she will act when exposed to the violence of the elements; just so the character of the youth is tested, when, launched out into the world, supplied and equipped with every thing necessary, both bodily and morally, he has to contend with a world or sea of characters, as detrimental and destructive to his eternal welfare as sunken rocks are to the frail bark: who on leaving home bid fair to be a christian, but returned, alienated from the life that was in him. Those youthful moral lessons which were to be his safeguard through life, he soon becomes no longer conversant with; he imbibes the habits of impious and intemperate associates, who soon imperceptibly gain possession of his second nature; with these vices engendered he no longer honors his father or mother in their absence, nor does he return home with the contrite spirit of the scriptural prodigal son; his high spirit is not going to bow to those parents, who perhaps have been holding back the means of gratifying those passions in the indulgence of which his ruin was inevitable. Alas! too true an account may be read in the dismantled state of some, and the shattered constitutions of others, who, from the pinnacle of respect, have fallen to the lowest depths of degradation. Is not this a *human* wreck?

How majestically and buoyant our ship once rode out the gale! every thing best fitted for contending with the

element for which it was constructed. The human body too is a beautiful, wonderful, and mysterious piece of machinery, which the wise Contriver only can understand. What shall we say of that mass of matter called the brain, which gives will and action to the whole? Here lies the seat of learning, and here a conscience acquitting or condemning; it holds secret communion with the heart; and they never act more in harmony together, than when they are praising God for their being: let either receive but a slight injury, what human skill can repair it? Again deprive this amazing structure of one of its ornaments or members, and how soon the symmetry is defaced: we suffer their loss to preserve our body. Thus, in allusion to our present position, the hull of the ship was in danger; the safety of our lives depended upon the state of the hull, and the state of the hull upon our exertions to make her as light and as buoyant in as short a time as possible; that the body, or hull, of the ship might be preserved as entire as our exertions could make her for our safety. We read a similar account of the wreck of the vessel in which St. Paul was sent a prisoner to Rome; the sailors first set to work about lightening the ship, by throwing her cargo into the sea.

Here I may be induced to make some remark upon the voyage of this holy man, as it may tend to elucidate that part of the Acts of the Apostles, which is so often read over by many in too cursory a manner, without any reflection upon the merits of the Apostle; and as it is a nautical chapter, may afford ground for some nautical remarks illustrative of the gospel: for with respect to the voyage of St. Paul some beautiful outlines remain to be drawn. The reason is obvious for which he was

sent a prisoner to Rome ; it was, that his preaching Christ crucified, among the Jews, was not compatible with their earthly views ; and as they were not willing to have that King of kings spiritually to reign over them, so neither would they receive the salvation his gospel offered ; for which offence to them Paul was sent a prisoner to Rome. But God was with him, to whisper peace and consolation in the hour of trial, and to make even the wrath of his enemies to turn to his praise. Paul was firm and immovable in the faith delivered unto him, though least of the apostles : his Rock of Refuge was always near to shelter him. Because the Lord stood by him, he had the everlasting Comforter to hail him with these encouraging words, “ Be of good cheer, Paul ; as I stood by thee in Jerusalem, when thou didst testify of me there, so will I be with thee in the hour of danger, and bring thee safely through it ; and I will also be with thee at Rome, where thou shalt bear witness of me.” Judge, reader, what the Apostle’s feelings must have been, when amidst the many signs and wonders that had been wrought among that people by the Lord of Glory, and the Apostle’s hard struggles for their salvation, that he should be treated as his master ! Well might he look back upon the alternate chosen, and at last rejected, city of Jerusalem, and weep to think that she had allowed her day of grace to pass from her, saying, like his Saviour, “ O Jerusalem ! O Jerusalem !”

The Apostle now embarks at a place called Cæsarea, where the vessel had touched coastwise on her way to Adramyttium, the port to which she was bound, from which Paul and the prisoners would then be transferred to Rome in another ship ; thus embarking under the care

of Julius the centurion, with an armed escort, he proceeds as a prisoner to Rome, leaving the work of his ministry for the Author and Finisher of his faith to complete in his own time.

The first thing we read about the Apostle after his embarkation, is his remark as a skilful pilot. He, no doubt, observed with the penetrating eye of an experienced and intelligent traveller, that either the ship was managed by an unskilful master, or was badly handled in her working, or indifferently equipped for the voyage; or perhaps he spoke from the stormy season at the time of the fast of expiation, about the 25th of September, when the equinoctial gales are prevalent. Whatever dangers the Apostle may have apprehended, he addressed all on board, saying :—"Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But the Apostle's admonition was only treated with contempt, as if the spiritual teacher had no right to an opinion in nautical matters. But he spoke from the experience of former voyages, and the many dangers he had undergone; for we are informed by the Apostle himself, that he had been thrice shipwrecked, and had been a day and a night in the deep. So would many masters and owners be inclined to treat some experienced minister in our more modern age: but we must not bring the ancient days to clash with the present, but make some allowance as to time, place, and circumstances of the age. We read that the centurion of the guard, who was sent with Paul, believed the master and owner of the ship more than the Apostle, who seems to have seen the end from the beginning. The master, no doubt, had his selfish ends in

view, perhaps from pretended zeal towards the centurion, to urge the voyage with the prisoners, as well as to get rid of the soldiers, who were only in the way on board. The owner, or supercargo, on the other hand, had his mercenary motives; there was his merchandize on board, which he wanted to press into the market, and therefore he felt intemperately anxious to expedite the voyage at any risk—"all seek their own." These men impressed upon the short-sighted centurion, from false zeal on their part, the necessity of continuing the voyage; thus they disregarded and set at nought the Apostle's admonition, and the result was not an uncommon one in our more modern times.

How many vessels have suffered shipwreck from the injudicious and headstrong attempts of masters in putting to sea, the day of sailing being made the day of unusual excitement in our mercantile service, when the senses of the master are like the unsettled catpaws on the ocean, with no settled point to steer by! In vain may an experienced pilot remonstrate on the danger which threatens his vessel, when, with an oath, he exclaims, "I'll try it if the vessel goes down with me." The master forgets the mighty elements with which his deep-laden bark has to contend; he boldly exclaims, "I can trust to her;" but the inanimate thing has not the power of contradiction. The master may look over his head and behold a cloudless sky; he may consult his barometer, but his determined resolution is not going to be foiled by its indications; his eyes cannot behold the distant horizon, where the cloud, whose first appearance is only the size of a man's hand, is gradually darkening the heavens, and lifting up the waves in its course. Thus

with excited intrepidity he launches out into the deep, night spreads its dark mantle over the face of the ocean, the lightning flashes, and the thunder roars in the distance; these are the messengers announcing the approaching storm: the ship, unable to shew canvass to the approaching storm, becomes embayed—alas! becomes a wreck.

So should the master and owner, with the centurion, have listened to the words of the Apostle, and not have loosed from Crete, to have suffered from the tossing of the tempest. It is now that the virtues of this holy man shine in all their native splendour. Ever exposed to trials and afflictions since the spirit of God arrested him on his way to Damascus, he now stands in an element peculiar to himself. Neither bonds, nor imprisonments, nor the threatenings of death have shaken that faith for which he so earnestly contested among the Jews at Jerusalem; nor is he cast down or intimidated under the armed guard whose prisoner he was. The good fight of faith was the standard of his cause, and he braced up every Christian nerve to fight manfully under it. We view him now as the undaunted sailor in the midst of the storm, exhorting the crew to be of good cheer, and to maintain with patience, and bear with Christian fortitude, the trials to which they were now exposed; assuring them, with godly confidence, that their lives should be preserved. Need they have doubted the words of the Apostle, since the distress they had already suffered was brought on by slighting the counsels of the Apostle? But, as the danger increases, where do we find the master and owner? They behold all, as it were, upon the brink of wreck, and exclaim in all the

anguish of their mind, why did we loose from Crete, in despite of the Apostle's warning, where we might have lain in safety until the stormy season was over? Why did we urge on the voyage to the centurion, for the sake of filthy lucre? And giving up all in despair, they wring their hands in all the madness of their folly.

The above sentence may serve as emblematical of many a thoughtless person, who, loose from the snug harbour or port of home, and forgetting the Guide of their youth, launch out into the sea of life with uncontrolled passions, in defiance of their parents' kind remonstrances, when, behold, the pitiless storm comes. Then see the frail bark driven to and fro! Why did she part the chain of relationship that linked her to her quiet home? Why leave the anchor of her hope irretrievably behind? As the storm increases she sees her danger, and makes many attempts to gain her homely port; but the wind fails her on every tack, like the want of faith that keeps hope in the back-ground, from which the evil heart shrinks. She again commits herself to the sea of life, and either founders in the gulf of misfortune, or strikes upon the rocks of ruin.

Again, we do not find the master, in this critical situation, and at a time when all the efforts of the seaman should be called into action, displaying with fortitude and activity the mind we should look for such a man in command to possess. With the responsibility of the ship, and so many lives depending upon his exertions, he beholds the waves lashing the rocky reef on his lee, with the ship in imminent danger, and in a desponding state he sinks under it; his manly courage under the azure sky fails him when the clouds gather black-

ness. Where is he, that we hear not his commanding voice? Is he below, hiding himself from the danger; or is he unwilling to come into the presence of Paul, who is now doing the master's duty? When the master loosed from Crete, there may have been a clear blue sky, with a fair wind and smooth sea; which may be compared to our days of prosperity, when we are basking in the sunshine of plenty—too often thoughtless of the pitiless storms of privations which pelt both within and without the dwellings of the poor—when all with us goes on calmly, and when no family differences or waves of adversity are breaking in upon us. This was, comparatively speaking, the season for the master and owner to prevail upon the centurion to spur on the voyage; and not only so, but, supposing the master and owner to be Jews, might they not, out of the revengeful spirit they had towards the gospel, do all in their power to prevent delay, that no time might be given to the Apostle to make proselytes on his way? But see in the time of danger how the scale turns. When the hearts of the seamen fail them, we may apprehend some danger at hand; and it is in the midst of this danger, when the star-like Paul shines with additional splendour, that the silence of the master and owner (supposing the master and owner to be two) naturally leads us to suspect that they are unmanned for duty, and probably have disappeared from the deck. The Apostle, seeing the ship left without leader or commander in the midst of danger, and the crew in a most undisciplined state, with the centurion, soldiers and prisoners in confused fear, exhorts them to be of good cheer; but the seamen, or shipmen, now make for the boat, to avoid the seeming

danger. Such is the character of the wicked : they flee when none pursueth, they are in fear where no fear is. The good tidings that the angel brought to Paul he was willing to communicate to all on board ; his faithfulness and truth he did not hide from them ; “ be of good cheer,” were words conveying the greatest incitement to duty, and confidence in Him whose promises are all sure. The seamen, we read, make for the boat, under pretence that they wanted to carry out anchors ahead ; for we read that the vessel had already four anchors out astern. Some learned men write thus of the anchors of the ancients :—“ Large stones originally served as anchors, blocks of wood filled with lead, bags of sand, baskets of stone, anchors with one fluke, and even wooden anchors.” The Apostle now observes the drift of their motives in wanting to lower the boat ; he detects their dastardly manner of leaving the ship, when she was lying with four anchors down ; and to prevent any recourse to the boat, said to the centurion and soldiers (the very men under whose immediate charge he was a prisoner), “ except these men abide in the ship ye cannot be saved.” Will the centurion now give credence to Paul ? Yes ; for the soldiers cut the boat away. Now mark the forethought of the Apostle as a seaman. If these sailors, or shipmen, had taken the boat and deserted the ship, the ship would have been unmanageable ; and not only so, but might not a sudden destruction have overtaken these deserters as a punishment for their disobedience ? And, besides, it would have thwarted the designs of the Almighty, who had already appointed the means for their safety, by a still small voice through the medium of an angel. When

God speaks man must reverence his voice; for "though man may devise his way, God will direct his steps."

Let us learn from this to observe, with prompt obedience and steadiness, every order given us. Every man's life is equally precious, and each one's endeavours should be alike strenuously united for the safety of the whole. The surest method of escape with our lives is not always by the boat. How often has the hull of the ship been left habitable, whilst many, being too premature in leaving her, have either been crushed to death in the attempt, or met a watery grave, whilst those who have remained by the ship have been saved. It was so in the Apostle's time, and it was so with us. "God's way is in the sea, and his path in the great waters." Now these shipmen had no direct orders to lower a boat and desert with her; they were in confusion when silence and order should most have prevailed. The ship was only now in seeming danger; "but the wicked are driven with every wind, and tossed." As Saint Paul had insured the lives of all on board from divine authority, they had nothing to fear: "Lo, God hath given thee all them that sail with thee," said the angelic messenger to Paul. But the shipmen or sailors, like their master and owner, were not contented with their present place of safety and refuge, nor with the sure declaration of the Apostle's promise that there should be no loss of life, but they wanted to pursue their mad career in opposition to discipline, and the plan already adapted to their safety; and may we not trace in some degree, to this very day as it were, their faithless, headstrong and perverse natures engendered into this generation, with their aversion to the ministers of Christ,

and treating godliness with contempt? Now the plan in contemplation by the Apostle was attended with this result, that except the sailors had remained by the ship, all on board would have perished, because the means to be employed was the skill and exertion of these men, who, of all on board, only were acquainted with the maritime duties of the ship, which lay with four anchors down; and perhaps the heavy yards were lowered down, that the ship might hold the less wind, and so ride easier to the sea. Was this, therefore, a time for seamen to desert their ship? If they had, who would have been left on board to heave up the anchors, hoist the yards, make sail, and get the vessel under weigh? It is true, the soldiers and prisoners might have mustered sufficient strength for a great part of this duty; but still there would have been the skill and activity of the seaman wanting. In what a sad condition would our ships be left, under the same circumstances, in the present day? It would appear strange to our modern seamen, that a vessel should attempt to heave up four anchors when she was riding off a lee shore, and to so much sea as to require four anchors to hold her; but they had not the same confidence in their ground tackling in those days as we have now, not having the same materials for testing their strength. We should say, now a day, why attempt to start an anchor in such a dangerous situation, with no sea room to work the ship off the land; and, as we do not read of the vessel dragging her anchors, why not let her ride in safety, and, if it comes to the worst, then slip the cables and do the best. But, no doubt, from the imperfect manufacture of the ground tackling in those days, the vessel may have been observed to

drag; and when we come to consider the very imperfect knowledge which the ancients had in manœuvring their ships, we, who live in this enlightend age, have the greater reason to be thankful to God, who has provided us with the means of improvement for our safety, and should feel grateful spectators of his wisdom, in witnessing his wonderful contrivances through the instrumentality of mortal man.

In the Apostle's time sailing was dangerous and intricate; for when neither sun nor stars appeared for many days, we read, they were lost in their reckoning, which brought them to the unknown island, and being fatigued with the no small tempest that lay upon them, anxiously awaited the dawn of day. Reader, hast thou ever experienced upon a bed of languishing sickness, how long and tedious have been the night watches, especially if not attended with patient endurance, and have you not anxiously wished for the day? The Psalmist describes those who go down to the sea in ships, as seeing the works of the Lord, and his wonders in the deep; for when he bloweth upon the face of the waters, the waves lift up their white-crested heads, and "both wind and sea obey him." Man cannot help seeing his works when he feels the influence of their power; "they reel to and fro, and stagger like a drunken man, and are at their wits-end," in the words of the Psalmist.

Again, in the days of the ancients, there was every thing to render sailing very dangerous, being destitute of nautical instruments and sailing directions for their guide. There were no contending builders then for the bold bow and clean run, or symmetry of appearance. The Apostle says, when his ship was caught and could

not bear up into the wind, she was let to drive, probably on account of her high built quarters, or poop; and as she was not able to show much sail in the storm, her bow was brought to the sea, and so was driven or drifted by the tempest; and they must very often have been exposed to the danger of lee shores, through being unable to launch out to sea with any confidence. Sometimes they were blown off the land; and as storms are often accompanied by dense or heavy clouds, these, no doubt, often shut out the celestial lights from their view, so that they were driven, unaided by compass, tossed with the tempest, into extreme difficulties; as their soundings, or depth of water, began to shallow or lessen, and fearing lest they should be driven upon the rocks, they let go their anchors in the midnight storm.

What a fearful night must this have been for all on board! Fourteen days of fasting, of labour and fatigue, did they endure, and all to end in wreck at last! But melancholy as the scene may appear, the Light of Israel had not forgot his mercy and truth, that not a hair of their head should fall from any one on board. If the faith of any on board was weak, God's promise was sure. Our instability is one thing, and God's immutability is another; and what he decrees is stamped with his seal of truth, as was proved in the following manner:—The first thing the shipmen did was to cast or throw their cargo overboard, in order to lighten the vessel, to thrust her up higher upon the beach (having discovered from the ship a small creek with a shore, probably some little sandy bay or nook, clear of rocks), rather than ride out another night in danger, fearing, if she parted her cables in the night, and took a wrong direction, that inevitable

destruction awaited them. However, whatever the Apostle did, he knew that all his exertions would be crowned with the sure and saving promise, that there should be "no loss of any man's life."

Bear in mind, reader, the time the Apostle went to work: it was early in the day. How go the days of thy life? Hast thou begun early to cast out the weight and burden of sin, which so easily besets thee on thy voyage to the land of thy eternal rest?

The ship now being lightened, weighs her anchors and stands in before the wind. All eyes behold the scene of danger. Every wave that lifts the ship is hastening her destruction; each is succeeded by the other, sending their white foam with vengeance before them in angry roar upon the beach. Now is the time for the trial of their faith. Are the crew thinking of the words which the angelic messenger had brought the Apostle—"Be of good cheer?" Or are they still faithless in the hour of danger. Not so with Paul. He never mistrusted the word of God; he is prepared for the catastrophe about to follow. "Be of good cheer," were the words of comfort whereby his afflicted soul was sustained amidst all the dangers to which he was exposed; and He who holds the waters in the hollow of his hand, watched over his servant Paul as he did over all the righteous prophets of old; and, no doubt, but for this one saint of God, not one soul would have been saved from the wreck. The sea now hurls the ship on shore, and, whilst the forepart remained stationary, the afterpart was lifted and beaten about by the sea, which soon caused the vessel to part, or break in two. Now is the time when every man must do his best for the safety

of his life. But the soldiers (the guard) who were sent with the prisoners, overlooking that Providence which rules every event in life, thirst for the blood of the prisoners, and counsel even to kill Paul with them, who was made by God the instrument of their safety, and who with the rest of the prisoners shared all things common, and whose heinous offence, in the eyes of the Jews, may have been similar to the Apostle's, in the defence of the gospel. We read that the centurion kept them from their purpose: it may not have been from any good feeling towards the prisoners that the centurion did so, for the gospel was to him a stumbling block and rock of offence, and, no doubt, he would have willingly removed it out of the way; but the Light of Israel was not then to be quenched with human gore, nor since by the funeral pile of martyrdom, Christ, who was the end of the law for righteousness, was the beginning of the gospel for salvation. It was, perhaps, more in compliance with the orders the centurion had received from the sanhedrim (or Jewish council), to deliver up the prisoners safe to the Roman authority, that he kept the soldiers from killing the prisoners.

Again, there may be heard some to say, why did not the Lord make the sea more calm and less dangerous for the Apostle, since he was brought into all these dangers or struggles for the cause of Christ? But we are not to challenge that infinite wisdom, which mortals should tremble at and adore. God's way of dealing with his servants is to try or prove them, either in the wilderness to hunger and thirst, or to be tried by the tempter of souls. Sometimes we are tossed about upon a sea of difficulties, exposed to dangers and trials, and we are

often too hard of belief that others can have trials to scourge and chastise the bent of their natural affections, or, in other words, afflictions of equal weight. But God is very just in his distribution : he takes, and gives, and withholds as he thinks best for his creatures. It is chiefly by temptations and trials of afflictions, of whatever sort they are, that our faith towards God and his Son are brought to the touchstone of trial ; it is in the storm that he proves our faith. He who walked on the waters to go to Jesus, would have sunk for want of faith, had not Jesus taken him by the hand and pulled him into the ship ; and many of us would allow ourselves to sink under the weight of our afflictions, rather than go to Jesus, who would calm our grief, or stay our angry passion, and speak peace to our souls. The same disciple, whose faith failed him on the water, we find deserting his Lord and Master, and denying him when questioned by his enemies. And yet Rome pretends to build her church upon this reed shaken by the wind, and claims it as her infallible right, forsaking that Rock which was to be her chief corner stone, her sure foundation stone ; and as a proof that her foundation is not a sure and secure one, let us look at her gradual decline, or her edifice crumbling into decay.

It seems also to be the time to try the faith of the church, by the storm of controversies with which she seems to be involved ; but let the storm pelt about her, give the little dark clouds time to pass over, and she will convince her enemies how powerful her light of truth is. Let patience do her perfect work, however slow her operation may be, the church that has most light and truth on her side, needs no greater weapons to fight her

battles with. She will never be left without the Champion Captain of her salvation, to conduct her onward in the conflict. She must fight the good fight of faith, and make full proof of her ministry, in holding fast that which was committed to her, even that sound doctrine, which some from pride cannot endure, being wise above what is written; others, from ignorance, will not come to the knowledge of the truth, because with them it is hard to be understood. As the church militant clings closer to her Deliverer in her conflict, to come forth from the field triumphant; so man flies to God for refuge when his life is depending on his mercies, but his heart, after deliverance, grows gradually cold and weaned from him.

Our public papers have shown up cases of wreck, where there have not been some wanting to murmur against the government, for not placing the survivors in some eminent stations; but every man who engages himself in the service of his sovereign or country, enters into all its exigencies or casualties; and we underrate the value of the goodness of God, and deal unjustly with him, if we throw in his mercies as a claim upon the government. No government in the world could make a better provision for her subjects in cases of wreck than Great Britain; but there may be some heard, in a dissatisfied tone, to say, "This is the least a government ought to do;" but discontent is the ruling passion of the age we live in. Do all governments, I ask, treat their subjects as honourably as Great Britain? Take, for instance, the Portuguese, Spanish and Brazilian governments, with their treatment of the wounded volunteers, whom they sent back to England, after these

men had fought their battles, and secured the crowns to their legal possessors; see the way they settled their accounts, by lingering and uncertain instalments, with no other dependance but upon fluctuating funds; and not only so, but see the disgraceful, inhuman feeling towards our countrymen, sent home with incurable and putrifying wounds, many of whom left the British navy under the most alluring promises of reaping a rich harvest. And what did the British seaman sacrifice by it, but his comforts in every shape for the present, and his loss of service in the future; or, crippled for life, without any compensation for his wounds, he was fed upon any refuse the agents acting for the government chose to contract for? And how could the complaints of the seamen be redressed by such unstable governments? Where is there, at best, any inducement for the British seaman to better his condition under a foreign flag? If it be because of the punishments inflicted for certain breaches of duty, he can go nowhere where such punishments are more mitigated than in the British navy; but choose which he will, there must be some punishment or other inflicted for a breach of duty: men's passions must be brought under due subjection; there must be some authority exercised, some limits prescribed, if only to keep men within the bounds of social intercourse with each other. Let us, therefore, feel thankful that we are serving under such a superior government as that of England, and show our patriotic spirit by discharging our several duties to it faithfully. If any, instead of repining at their lot in life, had meditated upon their past deliverance, snatched as they were from the jaws of death in wreck by the hand of a merciful God; had

felt how good and gracious the Lord had been, in rescuing them from the devouring flood, and adding so many more years to their lives, whilst the mourners were then going about the streets mourning for those who perished; had checked the murmur, by making themselves more familiar with the prayer of the Psalmist, so beautifully suited to the incident, "Let not the waters overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me;" impressed with these feelings, they would have bowed with submission and gratitude to God, setting aside complaints, and would have learnt in whatever situation God had spared their lives, and had placed them, therewith to be content.

I would draw some inferences, by remarking what resemblance there was between our wreck and that of the Apostle's. First, conflicting currents, and without previous survey, drew us to this unknown or mistaken land. Secondly, we cast anchor, and afterwards lightened the ship by throwing overboard all the heavy materials, to make the ship as light and buoyant as possible; and, when she had taken the beach, how that the forepart of the vessel remained fast, whilst the hinder or afterpart was broken by the sea. Thirdly, how we were *all* saved from wreck through obedience to command. And, lastly, the character of the natives, who were barbarous heathens, and who yet showed us no little kindness, having gathered up the broken pieces of the wreck and kindled fires for us.

Thus, for four successive hours, did the *Osprey* continue to beat upon the shore of Here-kino, near False Hokianga. The carpenters, in the mean time, were

active at their work, cutting away the gunwhale of the brig, which enabled us to launch the pinnace with success. After this important duty was executed, a raft was constructed by the carpenters and crew; and what is most worthy of remark is, that all was order and good management throughout. At about eight in the evening the tide began to leave us, which, as it continued to ebb, soon left us stationary, having by degrees settled some depth in the quicksand, with which the coast for a little distance, both north and south of where the *Osprey* was wrecked, abounds. Whilst we remained stationary, the white foam would sweep around us, followed by the howling and lashing of the sea, tearing up the foundation of the deep in its resistless course. But the merciless surf could not exceed the bounds appointed by God; there was the mark, and there was the impress of God's handy-work, and fulfilment of his word, when he gave to the sea its decree, that it should not exceed the bounds appointed by him. During the ebb, every one was employed in getting the stores, and what articles were most required, in readiness for landing; for we could not tell with what anger the next flood would set in. By half-past one or two in the morning, with the assistance of the pinnace and cutter, and the help of hawsers, the boats were dragged to and fro through the surf. Shortly after two in the morning, every soul was clear of the ship, and every thing the Captain could save this tide, was speedily taken above high water mark, and sentinels placed over them; I think the Captain was the last man who left the ship. When we first struck on the bar, the sandy beach, which extended about a mile from low water mark to the base of the sandy mountains above

it, appeared from the ship as smooth as if no human footsteps had ever left a print upon them; but in the morning, after our wreck, we could trace the beaten tracks of the numerous tribes like ploughed fields. The different tribes stationed themselves in groups about us, many of whom, by the time we had all landed, had kindled a fire upon the beach, around which they were all assembled and seated; and when we had got safe to land, we joined in with them, too glad to warm ourselves and dry our clothes; but whether we were amongst friends or foes, from the state the country was then in, we had to prove; but though completely in their power, we were fortunately safe with them. The view of these natives (a sight which would terrify many people in England) was, indeed, anything but likely to inspire us with confidence as regarded our safety: their countenances and copper skins, rendered more terrific by the gleaming red light of the fire, and the extraordinary workings of their tatooed features in conversation, gave them a very uninviting appearance.

Upon the subject, then, of leaving her by moonlight, I shall depict her as applicable to man's fallen state, friend after friend deserting him in adversity:—

How chang'd the scene!* the surf, the wind, all nature seems at rest;

The moon-beams brightly glisten on each tranquil billow's crest,
As lazily they roll on shore; upon her too they gleam,
As if they mourn'd her fate, and lent their silvery, friendly beam
To light her wearied crew to land. All, all desert her now,
Who late did glory in her speed, exulting as her bow

* During the last quarter ebb, and whilst we were leaving the ship, there was a short lull, but the breeze freshened with the flood.

Clave swiftly through the dark blue wave; but danger smothers
all

Such feeling now, however much they sorrow in her fall.

We had each now to choose for ourselves a place of repose for the night, hollowing out our beds in the sand, with pieces of the wreck to form head-boards to keep the sand from covering us. There we lay, in our wet clothes, as in living graves; but, although it was upon a cold sandy beach, exposed to the bleak southern wind, far from England's home and her happy hearth, yet to us it was a luxurious bed. We know not what hardships we are capable of enduring until put to the trial; but the greatest hardships are rendered lighter, when, without complaint or repining, we view them as a part of the mixture of which this frail life is made up. We could contemplate the mercies of that God, who had snatched us from the jaws of death; and this was a sweet remembrance, that He who spared our lives from the first death, can make the second to have no power over us, but can give us life eternal. The roaring of that sea which had cast us upon its boundaries, was heard to echo among the hills beyond us; but neither the lashing of the waves upon the shore, nor the clouds of sand as they were borne onward by the breeze, and swept over us, disturbed our rest, but lulled us to refreshing sleep. Alas! even the thoughts of past deliverance were too soon chased away in the forgetfulness of slumber, and perhaps, with many, without a prayer, or even an ejaculation to Him who had brought us safe out of the deep, and had set us in safety on dry land. "O that men would therefore praise the Lord for his goodness, and for the wonders that he doeth for the children of men."

Yes, and he gave us the moonlit firmament of heaven for a canopy, and he shut the floodgates of heaven that it should not rain upon us; God began his work in mercy, and his goodness followed.

Reader, have you your chamber tastefully decorated with costly tapestry, and are you without an ornament more precious to the soul? Do you complain of restless nights upon your downy bed, and not feel restless under the more grievous burden of your sin? Have you all that can purchase the passing vanities and vexations of this life, and have not enough of spiritual worth to purchase that "pearl of great price?" Leave your mansions of splendour for a moment, and come and share my bed of sand in a waste howling desert; you, that the least breath of air may inconvenience, come and share the cold south winds, without a covert but that of heaven; you, that stand encircled with all these blessings, which is your providential lot in this life, do you feel with a feeling heart, and see with the seeing eye, the wants of those your fellow creatures, who crave your charity? If so, give with a Christian and sympathizing heart out of the superfluities you possess.

Thus did God, in mercy, deal with us; for there was no loss of life at the time of the wreck, but only of the ship: not one perished, but all got safe to land. In a few short hours the morning dawned upon us, when our eyes were all directed to our once floating home, which, but for this unforeseen event, might have triumphed for many years amidst the battle and the breeze.

It happened, very fortunately for us, that previous to our wreck, we entered a young man on the ship's books who had been living a few years on the island, who un-

derstood sufficiently the Maori language (at which the natives were not a little surprised, hearing one speak in their own language), through the medium of whom we could communicate with each other. In the midst of much bodily fatigue and mental grief, the Captain's first object was to communicate with the senior officer at the Bay of Islands, through the route by Hokianga; accordingly, at day-break the next morning, the second Lieutenant, with the interpreter and a native guide, took their departure for Hokianga.

During the flood tide, and whilst the ship was beating about—(what seaman's heart could not feel for that model, still so beautiful in wreck!)—we breakfasted in the best manner we could; a tin panakin and a preserved meat tin canister were saved here and there which enabled us to boil some tea, and to pass it from one to the other. Our fires were kindled from pieces of the wreck, which our friendly natives, out of a well-disposed feeling, had stacked up for us, until it should meet the Captain's wish to dispose of it. After breakfast, and during the period the tide was ebbing, we were looking out the most level places for pitching our tents. As soon as the tide enabled us to work with the pinnace and cutter, with the assistance of hawser and hauling lines, we went to work to recover all we could that tide. When we got on board, we found the water nearly up to the lower deck, by pumping at which, and by scuttling, we were enabled by degrees to work at the hold. Fortunately, our midship bread-bin, which was sunk about three feet below the lower deck, was water-tight, as was proved by the agitated state of the water in the hold, so that our bread was kept dry; the damage it

suffered was in getting it through the surf. No natives worked in our boats, but only assisted in getting our stores above high water mark. When the tide would no longer allow us to work at the wreck, we set to work about rigging our tents.

I shall now offer a few lines upon the temporary refuge afforded, as applicable to man's temporary state of probation on earth, to prepare him for another and a better world.

THE TENTS OF KEDAR.

Upon the barren sand their tents are pitch'd: the sun
Shines brightly on the busy scene, as, burden'd, one by one
The seamen tread along the beach, light-hearted; for their song
Rings merry, as the *Osprey's* stores they cheerful bear along:
The danger's o'er, and ne'er, they think, will it occur again;
Of joy they form the day, nor reck if morrow's light brings pain.
Oh! was there one whose grateful heart pour'd forth its humble
prayer

To Him who stretch'd his hand to save; who safe had brought
them there;

Whose countless mercies still were theirs, protecting, aiding those
Who, but for Him, would now have been in ruthless death's
repose.

On the sabbath that followed our wreck, that beautiful collect selected by our church for deliverance from the dangers of the sea, was read in her service to the crew; and steel-like must have been that heart, unaffected by the still continued mercies, evidently visible to every one of us, in the daily provision made for us. At every opportunity which the ebb tide presented, the crew were employed in clearing out the wreck; and, as we were but a mile and a-half from the river Here-kine, whose entrance is both shallow and dangerous, only

admitting vessels of light draught of water to enter, we hired a small schooner then lying at Hokianga, about twenty miles to the southward of our wreck, to enter the river Here-kino, in order to embark the stores which the crew had transported to its banks from the place of the wreck. Our heavy stores required great manual strength to drag them through the sand, until the Captain could engage oxen for the purpose of relieving the crew from fatigue, and to expedite the duties ; but there was so much delay with the oxen, in forcing them through a country so thickly clad with forest, that much of our work was forwarded before their arrival.

God gave us strength to carry out our daily labour, and every scheme of his providence favoured our designs. Well might the Psalmist burst out with raptures in beholding the mercies of God surrounding him on every side :—"O Lord, what is man, that thou art so mindful of him"—a being of so short a stay, in whom the heart is too willing to do evil? What are we, but worms grovelling in the mire of selfishness and uncharitableness? But what art thou, O God, in the immensity of thine inexhaustable gifts to man, in thine abundant mercies, in thy continuance of them notwithstanding our careless reception of them? O never let us forget what thy all-merciful hand has already done for us, who deserved no such favour from the Almighty! Not only did he save us from the late impending danger, but we had a further display of the deity in a continual repetition of his all-sustaining help. Our camp was comfortable; every one seemed resigned to his lot; the damp biscuit and salt beef, although covered with sand,

was very palatable upon this wild shore. Cease, ye discontented—who have your laps heaped with plenty—from your complaints, and be thankful.

Our camp was pitched in a valley of sand, which would have received much moisture or dampness had any quantity of rain fallen; but God withheld it: callous indeed must have been the heart which experienced His repeated acts of mercy, and yet was dead to every feeling of gratitude. Thus did God think upon us as upon His Israel of old, for, to the eye of faith, He stood before us as by the rock of Horeb, and with His hand he smote the rocks which towered above us, and there came water out, so that the refreshing stream separated the parched sands which lay about a half-mile to the northward of our camp. Earthly pilgrim, are you weary and sinking with thirst on your journey through this wilderness? Faith will conduct you to some pure stream to refresh your weary soul; let not thy faith fail thee at Horeb, but rather let it stimulate thee more because it is the last stage to the promised land.

Here the little stream was pursuing its serpentine course, in a gentle, silent rill, from the hills which formed its cooling covert and filtered through the rocks—nature's purest filterer—down to the vallies beneath them. What mercies for contemplation! Would it not seem that God, whose care is over all his creatures, had placed this stream in the sandy desert to refresh the way-worn traveller, or shipwrecked mariner? Thus it may be truly said, that the "wilderness and solitary place was made glad for us, and the desert did rejoice and blossom with the presence of the Lord." This little stream was hid from our camp by the intervening hillocks of sand through which it

washed its way into the boundless expanse of ocean. Here I am lost in the immense greatness of God's love to man, and man's ungodly ingratitude in not acknowledging it; for though we had no rain for the first fortnight of our encampment, yet did God open another fountain of his goodness, the scriptural emblem of his love, even this refreshing stream. God made the "parched ground to become a pool, and the thirsty land to spring with water:" the hearts which then ejaculated praise, and which were lifted up with thanksgiving to the throne of grace, were too few; but these should be our pious meditations in our hours of reflection.

The worst obstacle we had to encounter was from the clouds of sand which mixed with our food, of which the Officers and foremast men were alike partakers. Few of us had faith strong enough in the belief that God would prepare a table for us in the wilderness, and so soften the hearts of these wandering and ferocious tribes, who delight in war, to lay aside their warlike implements of destruction, and to take to the ploughshares and pruning hooks, emblems of civilization, and share with us their humble fare. Surely a gleam of gospel light is shedding its beams, by the christian efforts of the missionaries, upon this heathen part of the coast; nor shall the word of God, which goeth out of his mouth through his missionary messengers, return unto him void; though thorns and briars spring up among them to choke their labour, yet their labour shall not be in vain in the Lord. These thorns and briars, let it be understood, are men of incorrigible character, who, despising government, and thinking discipline too hard a task-master to serve under, leave their ships (mostly whale ships), in a state of

mutiny, and scatter themselves among the different tribes, join them in their wandering life, get a knowledge of their language, and do all they can to raise a barrier in the way, by opposing the gospel and the efforts of these good men. I speak what I know, and testify what I have seen. Nor are there those wanting who escape from Sidney and Hobart Town who creep in among the natives, and do despite to the missionary labours. They use the same words which stamped mortality upon the whole human race, or words leading to the same end, with which the arch deceiver deceived the world; "Ye shall not surely die," said he; and that which has already brought them to the brink of ruin they introduce among the aborigines, and poison their minds, and restrain their intellects with the same deadly drug which has brought their own souls under the dominion of Satan, and thus keep the missionary labours in the back-ground; but amidst evil report and good report truth will speak in the end and not lie, the word of the Lord has gone out and shall accomplish the work of salvation.

Away with that cross, the Idol of art,
And take up the cross of a penitent heart;
Once was it seen on Calvary's height,
When the rocks and the mountains did yield to that might
Which abolish'd all types, the shadows they ceas'd,
There was access to heaven through Christ the High Priest.
'Tis not the hewn timber, it is not the nail,
Nor yet the carv'd image, man's sins can avail;
But that living Christ, in whose image we trace
The saviour of sinners, the giver of grace;
'Tis He holds the key of the heavenly gate,
And smiles at the pomp of the mortal in state.

After we had lightened the vessel considerably we were employed in sinking water-tanks in the sand, and filling them with shot and ballast, to get a foundation for a purchase to spring the ship out of her bed, which she had settled deeply in. About this time the oxen we had so much wished for arrived, and drew a portion of the wreck, lying well to the northward, to a more convenient position; the springs were now tried with all the manual and animal strength we could muster, but it had not the desired effect, the ship having settled five feet in the sand, so that nothing more than a list to port was effected, the brig, until this time, always inclining to starboard. The following day the springs were again tried, but had no effect. In the evening a report was raised by a native, who said he had seen a light in the offing in a northwardly direction. Who can express the joy which the shipwrecked mariner feels at the sight of a vessel! but the joy is still heightened when he beholds the British flag of freedom come to rescue him from his perilous situation. At this report many of us gathered round the flag-staff, which was planted upon a little rising hillock, giving us a rather commanding view of the sea, a blue light and rocket were shewn to indicate the direction of our camp; after remaining some time by the flag-staff, waiting an answer, none was returned; whether the natives were trying to use a stratagem to decoy us from our magazine, which was well guarded at all times, or whether they were mistaken by any luminous appearance on the water I cannot say.

The natives up to this time were quite civil and quiet; they are rather intrusive in their habits, and apparently ungrateful for any little benefit conferred; on presenting

them with any thing they catch at it greedily, without a thank, or even a look indicative of kindness, but I may be wrong with regard to their inward feelings, being so little acquainted with their customs. If one happens to squat down opposite your tent door, he is gradually joined by nearly the whole of his tribe, whose eyes seem riveted to certain objects, which seem to baffle the understanding of this wandering race of Adam. They are great hands for bartering, and dearly have they paid for it in their lands, for before civilization had taught them the value of it, the chiefs exchanged certain portions for saws, hatchets, guns, powder and shot, and wearing apparel; but, as Heki our opponent chief said, they had no idea, when bartering for these implements, that they were to relinquish for ever all claim to the land; they looked upon it as a lease, and when these articles perished with the using, the lease expired. They keep their money in a little bag slung round their neck, and shew evident signs of knowing its value, for they seldom produce more than a shilling at a time, under an impression that this coin might obtain the article they fancy. No distinction is made by them between gentle or simple, they have a notion that all feel an equal interest with them in their way of trade; still there may be observed a free and good-natured trait in their character, for whatever is given to one will soon be distributed amongst their relatives and friends, or tribe; a pattern this is to the more refined and civilized nations of the earth; their wants are comparatively few, they have all an independent spirit, all very much upon a level with each other; as regards their substance, or riches, a very little suffices them, and a single blanket

makes many of them appear rich, which is worn by men and women in a similar way to which a shawl is worn, but the corners always dragging on the ground : I have seen an immense pig given for a blanket, and this pig driven many miles through the thickly wooded country for the purpose of exchange, they then think themselves richly clad, it is all their covering, and with many their tent day and night. Repine not at your poverty, ye poor of England, for the poorest among you are seldom reduced to this state of poverty ; yours, in many instances, is brought on by improper uses, or, by abuses of the many blessings which God has scattered around you ; when your laps have been filled with plenty then have ye turned your backs ungratefully upon the blessed Giver, and consumed it upon your lusts. When the great source of our happiness is made a secondary consideration we lose the value of His blessings, and, these once lost, human nature feels its degraded position, as was the case with our first father Adam in Eden.

The next thing we did was to get one of the guns out which took such command of us amidst the heavy surges of the vessel that we could not get it overboard at the time ; this gun was transported by the oxen and crew to the place of embarkation, and the boat's gun was mounted near the flag-staff which stood upon a commanding hillock, about thirty feet above the level of the sea. The next morning, a numerous tribe of friendly natives made their appearance, heavily laden ; coming along the north beach ; the cargo of these friendly tribes was most gladly received, and I wish I could say thankfully, by all, for their burden proved to be potatoes, amounting to seventy-six baskets, each basket containing about forty

pounds in weight. When this tribe had got within a short distance of our camp, every man let fall his basket from his back, and, joining another friendly tribe who were already with us, commenced giving us their war dance, after which the chief advanced, making us a present of the potatoes, which were all uniformly piled up in our camp ready for issue. This luxury was brought a distance, I was told, of twelve miles, through a thickly clad forest land for our use; for, as soon as Nopera, our friendly chief, had heard of our disaster, he sent to others of our friendly chiefs, to assist him in making provision for the supplying our wants, as he feared nothing might be saved from the wreck, to afford us any sustenance.

I trust there is not a heart wanting in Christian England, for Christ's sake and the gospel's, to send forth the means, conjointly, for the wider spread of that gospel, the dawn of which has already begun to show the prominent effects of its blessed promulgation, turning the spears into pruning hooks, and breaking in pieces their idols, so, that tribe no more wars now against tribe; they are beginning to enjoy what happy Israel once did before they quenched the light of Israel, or, falling back to gross idolatry, forsook the Lord who bought them with a price of his peculiar love. They begin to feel the blessed effects of that truth, whereby man may enjoy peace under his own vine, and his own figtree, and that peace is an earnest of that spirit which the world cannot give; strengthen then the hands of the missionary labourer, to establish a spiritual building upon Christ the sure foundation stone, for I stay not to remind you how active the great Mother of Harlots and abomination of the earth is to compass sea and land, to

make one proselyte. Let us remodel Jerusalem, upon a spiritual plan, and render the temple of Zion impregnable, by truth; then let Rome bring her battering-rams of delusion, and try Zion's strength.

The earthly Jerusalem fell, becoming weak by sin in the creature, but the Jerusalem above shall ever stand secure, as a city not made with hands, whose builder and maker is God. It is this city that the gospel invites us, spiritually, to become inhabitants of; its gates are open day and night to receive the repenting and humble suppliant. Let us who live in the light of the gospel, and who enjoy its privileges, strive to rescue these poor wandering tribes from something worse than heathenism, the bondage of popery; the brightest gem in the British crown is the light of the gospel, purely disseminated by Christ-like missionaries for the increase of Christ's kingdom; but the furtherance of this gospel is dependant upon means. This is what I feel in duty bound to note, and it is the greatest return I can make, in asking, through the medium of the British nation, support to the protestant missionary societies in their labours of the ministry; making good the words of the prophet Daniel, that, with the march of steam, many may run too and fro with the gospel of salvation, that knowledge may be increased, that all the tribes of the earth may become one family, under one gospel dispensation in Christ.

Ah! little did the *Osprey* know,
That here her short career should end;
That where she came to seek a foe,
She should be glad to find a friend.

For we have not only a portion of our food to thank them for, but for our Wares (or huts) for our temporary

shelter, which they would assist us in building for a trifling acknowledgement, rudely constructed as our habitations were, they afforded us a luxuriant shelter; indeed, we had nothing to complain of, for we enjoyed many comforts, even on this wild shore, above many of our fellow creatures; the little that we did possess was great wealth in the eyes of the natives, who thought that all our comforts were attended with too much care and trouble. What, if some of these simple children of nature had come to England, and witnessed therein some of our purple and fine linen dressed gentry, making their attire their Sabbath-day's idol, who could lavish away any time at the mirror, reflecting with admiration their corruptible image, but who would not sit half the time to edify under a sermon, where the soul may be taught to reflect the image of the heavenly; what would they think if they were to witness this dress idolatry? These babes in Christ would ask you if your contributions were raised to make them such traitors, heady, highminded, lovers of pleasure as yourself. To our shame, do we too often sacrifice the love of God for the love of dress; we mourn over a soiled garment, but never mourn over a heart soiled with the deeper stain of sin. These simple children of Adam would tell you, with their dawn of light upon their souls, that the missionaries taught them to be Christians, that they were told to be Christ-like in the power of Godliness, and to be influenced by the spirit of Christ, and the truths of Christ's gospel. Worship God, through Christ, in spirit and in truth, is no high-flown, unintelligible, language, because it stands aloof from the wisdom of this world; like the fishermen of Galilee, they become "rooted and

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built up in Christ," established in the faith, as they have been taught by the word of God. These poor natives were clothed with richer garments than attracting shades of silks and satins, to shew off the perishing body to its best worldly advantage; they were clothed with humility; the cankerworm of pride was not at the root of their dignity, for they have been taught to walk humbly with their God, and to say with David, "Let not the foot of pride come against me, and let not the hand of the wicked remove me;" they have put on the wedding garment of holiness, having hated the garments spotted by the flesh, in its vanity and love for this world. Now the little wearing apparel which we possessed, beside our actual covering, the natives thought might be dispensed with. Owing to their simple mode of cooking they require no cooking utensils, they have no earthly care, they possess as though they possessed not; they leave no emblazoned monuments to perpetuate their memory, or mansions to call after their own name, in memorial of their ancestry, but they are true sojourners upon earth.

Now, how long have our christian privileges been continued to us in England? We have not advanced at all in proportion to the gospel light that we have so long enjoyed in favoured England; arts and science may have taken rapid strides in our land, but, has godliness, I ask, kept pace with it? What will it profit the greatest philosopher, though he wander among the stars, and follow their courses through the heaven's bright region, if he lose that brightest star which hung over Bethlehem, and ushered into this world of sin "a man of sorrows," to expiate that sin, and redeem man's soul from the pow-

er of hell? Some who are wise above what is written have missed the prize of our high calling in Christ Jesus. The man who meditates upon the works of God, and takes pleasure therein, must bow with a deep sense of his humiliation to God's adorable greatness. God is great and we know him not, neither can his works be searched out.

Such was then the advantage of civilization over heathen darkness, for the fallow ground of heathenism had at the time of our wreck not been wholly broken up by the missionary labourers; the gospel plough needed good exercise over the hearts of many of the natives. Now, as we could not speak their language, we, at least, might have shewn by our actions the beauty and the value of christianity, how it ought to influence our moral and christian conduct when it lay in our power to display it to such advantage to the natives, for many of them appeared to work cheerfully, and to show us no little kindness; for a good distance over the heavy sands they might be seen carrying large bundles of sticks and rushes, these being all the materials necessary to form our humble abodes with; there was also a marked good naturedness in these people, for if ever we had occasion to pass them during their scanty meal of shell-fish and potatoes their hands were instantly extended, or their motions indicated our welcome to partake of their humble fare. This would have been the time for sobering down the epicurean whose god is his belly, to a more temperate enjoyment of those blessings for which we are daily dependants from our merciful God and Creator. It is right and good that man should pass through the school of trials and afflictions in this world, in order that

he may become acquainted with his mortal condition, and seek a more continuing world to come.

Now the treatment that we received from many of the natives was as the dawn of that prediction, wherein Isaiah says, that "the lion and the lamb shall feed together" under the happy effects of the gospel dispensation; and how could I more beautifully illustrate this passage than by throwing such an unmistakeable light upon it? Whilst partaking of their humble meal with them, I saw that God had, by his missionary agents, softened the hearts of these people whose delight was in war; for their swords were laid aside for the plough, and their spears for the pruninghooks, and tribes were ceasing to war with tribes. He who provided for the children of Israel in the wilderness, and for Elijah in a land of drought, provided sustenance for us also upon these barren sands.

The crew and oxen were this day employed in dragging the ballast to the place of embarkation; the natives and part of our own men hauled upon the springs, one of which carried away. A strict and careful survey was now held on the state of the ship, and the report was as follows:—The upper deck was ripped up by the rudder whilst the ship was striking heavily; outside, the whole of false keel gone, the tenon of stern post, thirty feet of main keel and starboard garboard streak gone; twenty-five feet of second streak, and similar damage on port side; every butt which could be examined was started; fore part, inside butts and bolts were started: lower deck started above an inch from ship's side; lower deck beams and the butts of the keelson started, the fittings between the midship floors started; and the

ship's back evidently broken : yet these defects were but light when we consider the time that we were beating about in the tremendous surf, and through which divine providence brought us, and landed us safely.

I now advance to the thirteenth day of our wreck, on which we had rain, because the earth lacked moisture, and to us in the camp it was not without its blessing also, for the stream was copiously supplied for our use. It proved our tents also, by means of which we improved and made them watertight. Thus, with deliverance from danger, and making provision for our wants in so miraculous a manner, did the Deity display himself with every attribute peculiar to his merciful greatness. But, although the cup overflowed with blessings, still, I fear, there were ungrateful hearts, who lightly esteemed these precious gifts, coming from the hand of God. And why did God not withhold them ? Because "his mercy endureth for ever !"

The springs, that I just now said were carried away in our endeavour to swing the ship, were now replaced, and shifted from the quarter port, through the rudder head case, and hauled upon, but the ship scarcely shifted her position ; but in the evening, when the spring tide was at its height, and the swell was setting in, she was seen beating with her broadside to the beach ; the crew were turned out, and the hawsers hauled taut, and secured for the night. Thus did the sea, with her immense purchase, achieve in a few moments what days of labour might never have accomplished. To day, a part of Nopera's tribe arrived, sent by this worthy chief, for he had twice taken a passage in our ship, from the Bay of Islands to Auckland, and he felt much grieved

at the melancholy tidings of our loss, and lost no time in sending a part of his tribe, from the east side of the island to the west, where we were wrecked, to render us any assistance that we might require, and to see that we were peaceably dealt with among the less civilized tribes amongst whom we were wrecked.

Another trait in their character which puts to the blush the usage of civilized nations, is, that in the time of war every stratagem is considered fair by the latter, whereas every thing, on the part of the former, is open handed, frank, and even confiding toward their enemies. In the recent action at Rue-Pake-Pake, unarmed Englishmen might stroll close to their Pahs, or wood-piled fortifications, which they were besieging, and might even converse with them without molestation, or insult; and see, after Kawita was driven from his strong hold, himself and tribe come unsuspectingly among the very soldiers who were their opponents.

The wandering, unsettled life, which these simple children of nature lead, totally unfits them for any steady continued occupation; which is much to be regretted, both by the European settlers and for themselves, as nothing could conduce more to their mutual comfort than the one relying on the exertions of the other. The resources, healthy climate, and fertile soil of New Zealand, I thought, presented a most inviting inducement to the enterprising capitalist, or labourer, and could these advantages be known, and be duly appreciated at home, I doubt if there would be so many inmates either in the workhouse or jail; honest and hard working emigrants would not only benefit themselves, but would add to the commerce of the country; and they would feel, even as emigrants, with him who exclaims,—

Though banish'd from thy shores awhile,
Dear to my heart 's thy fame and glory;
While I leave thee, sea girt isle,
Happy England I adore thee.

Next to the love of life, perhaps there is no feeling that clings so closely as the love of home, of our birth-place; and dead must be that heart to every social feeling that could forget it: in absence from home, in a foreign land, that cherished spot will still be uppermost in our thoughts, and the most trivial circumstance, which reminds us of something similar which has occurred there in our youth, will often bring a train of pleasing reflections with it.

The crew were now employed transporting stores to the place of embarkation: two sail also hove in sight, one was the schooner that we expected from Hokianga, the other was a stranger, hull down in the offing, which passed to the southward. This night was very squally with much rain, the thunder mingled its roaring with that of the sea, and the lightening illumined the whole camp, and we had reason to be thankful that our temporary tents stood secure amidst the storm.

Reader, how do you stand when the destructive elements of your nature are threatening to break in upon your peace? Have you pitched the tent of your hope upon the Rock of Ages? And, do you look with the eye of faith to see that your foundation is secure in Christ? See then that your outward works accord with the graces within, that your works may walk hand in hand with your faith. Let us consider ourselves like our tents, but as temporary tabernacles for the Spirit's dwelling in this lower world, having here no permanent abode,

no city of any long continuance, but merely passing through a probationary state to prepare ourselves for another and a better world.

The next thing we did was to haul upon the springs very early in the morning; about an hour after they were hauled upon they parted, and immediately afterward the starboard cable parted a few feet outside the hawsehole, so that there was nothing more than a hawser hanging slack over the starboard bow, fastened to a kedge anchor upon the beach, while the spray from the surf was beating over the vessel as she was inclining to edge a little towards the river. Here-kino, the crew still being employed in conveying stores to the place of embarkation. This was a day of unusual fatigue to the crew, owing to the heavy rain which had fallen for the last two days, so that every step we took with our loads we sunk ancle deep into the sand.

Our hired schooner, which we sighted in the offing yesterday, entered the river under all hazard of the dangerous rollers which were setting in at the intricate entrance of it. After the vessel had passed these rollers, the wind that had brought her safely over them suddenly died away, so that the vessel was becalmed between the two headlands, having at the same time the strong ebb tide to encounter, for, into this river all the adjacent valleys were pouring their streams. Whilst standing upon a sandy-spit at the entrance of this quiet river, you behold on the one hand the sea lashing the rocks, which intersect the sands, bounding and receding in its restless course, then rolling in exhausted upon the sand girt strand. On the other hand you behold a mill-pond stream, whose still surface is calmed by the sheltering hills,

whilst the eye loses the source of the stream as it narrows into the verdant valleys, and shuts out the view by the foliage of the forest as it embowers the cooling springs; outside you behold the war of elements, and hear their wild commotion; inside all nature seems at rest, in Eden stillness, and you hear nothing but the birds chanting their Maker's praise, as it were in Paradise.

The vessel, whose dangerous situation I have before alluded to, was now obliged to anchor; we observed her in this perilous situation, and a boat, which we kept in the river, was instantly manned and sent out to the schooner, to render assistance if needful. The stream drove our boat out with great rapidity, so that she was quickly alongside the schooner. The boat having executed her orders, put off again from the schooner to return, but encountered the same difficulty as the schooner did; the boat made for the south shore, and dodged the eddy currents under the rocks, which lay about half a cable's length from the schooner, then with their best strength the boat's crew gave way cheerily for the north side of the river, where we were encamped, but when the boat caught the eddy tide on the north shore, then she was in as fast as she had been set out; this was owing to a flat sandy spit, which, forming a little nook or bay, broke the sluice of tide, by which a boat was always enabled to gain this point, when she was beached and dragged over the point by the crew. I have particularized this trifling occurrence merely to show the intricate and conflicting nature of the currents, for which, masters of Coasters, who are continually among them (some of them ten or fifteen years), cannot lay

down any rules, from their experience, to guide the navigator who may casually visit the coast.

This also was a very wet day, and on these occasions much unusual fatigue was experienced from the nature of the quicksands, by the continuance of wet weather; but not one of the crew could say that they were worked like horses, for the captain paid strict attention to the men's not being overburdened; there were, therefore, no hard taskmasters set over the men, to exact anything beyond their due strength, and every one was sober and capable of discharging his proper duties; for, on this barren waste, there were no poisonous drug shops to inflame the brain and cause disorder, in fact, there was no inducement whatever for intemperance, every man rightly estimated his small portion of grog, and applied it to its proper use; and I challenge the whole of the British navy to produce fewer on their sick lists, in proportion to their ship's company, than there were in our camp during the fifty-two days upon the sandy shores of New Zealand; and however loud some partisans may be in exclaiming against the present scheme which our government has thought fit to adopt, in staying the noxious plague of intemperance, (this we must expect, since we are of different passions and opinions, and we have all, more or less, our darling propensities which require a stimulous peculiar to that propensity,) the less scope allowed for that which constitutes an evil the less there will be to generate the evil; for what has given rise to that word *tyranny* in our service? but chiefly that most arduous and unpleasant task of suppressing drunkenness, which every lover of order must acknowledge is not an easy matter among a body of men where this evil is a growing

one. Discipline, too, is often misapplied for tyranny, and too easily imposed upon the weakminded people of England : because some chastisement has been necessary for the lawless and disobedient, for the well-being of the ship's company, parties have spread, through the medium of contentious letters, many scandalous reports, to the injury of the service. I remember, when paid off from a ship, in 1840, seeing and hearing the name of one of the best and ablest seamen, as well as one of the most perfect gentlemen our navy has produced, balladed and ridiculed about the streets of Portsmouth, when the ship was the pride of the British navy, in her appearance, both inside and out, as well as for her discipline throughout ! I belonged to the ship nearly the whole commission, and I can bear testimony to the gentleman, as well as the seaman in this popular man.

I now advance with another day dawning upon our life. The cloudy weather, which had for the last two days denied us a glimpse of the clear blue firmament, was now removed, and the blessed sun, which cheers all nature with its enlivening rays, burst upon our camp ; and was there no eye a grateful spectator of this blessed orb ? Was there no voice ejaculating the praise of Him who said, " Let there be light ? " Who that has dwelt in nature's wildest retreats, whether cast where her spontaneous production supplies him with food, or in the barren wilderness, cannot see more of the wonders of creation than in the palace, the handy work of man ? King David could admire, from his palace windows, the green pastures and the refreshing stream, and could draw from them some beautiful similies, as in the twenty-third Psalm ; though he held the sceptre of Israel he forgot

not the crook and the flock of his low estate ; and, happy indeed is the man who can rejoice under every dispensation of God's providence.

Yesterday, everything about us appeared gloomy, with the cold damp sands, and our tents drenched with water ; but could we not recognize the hand of God, even in the gloom ? Only let us call to remembrance his many acts of mercy, and we shall soon find that his benefits vastly more than compensate for the temporary annoyances, as we term them. But let us weigh them in the impartial balance, and see how much of gratitude there will be wanting on our part to make up the difference ; for though everything yesterday wore a lowering aspect, how beautifully is the scene changed to day ! Whilst standing upon a rising hillock, my heart gratefully rejoiced at the features of creation, and in the God of nature, who had given it such lovely tints ; yesterday, the sands that had a damp and dark appearance, are now bleaching in the sun's glowing beams, and cheerful appeared the face of nature, even on that barren spot. The tents, too, which but yesterday wore a wet and comfortless appearance, as if deserted, to day appear with their snow white caps, and life in motion around them. Well might Balaam express his admiration, when he lifted up his eyes and beheld Israel abiding in their tents, being convinced, as he was, that the Lord had blessed Israel, and that however a man's heart may devise his own way, God will direct his steps. Solitary he stood upon the top of Peor, when he felt that it was no use to contend any longer with the God of Israel, for the cloud by day, and the pillar of fire by night, had not yet deserted the children of Israel. Balaam beheld from

mount Peor the beautiful encampment of Israel on the plains of Moab, and the river which separated them from the promised land, which they had been forty years endeavouring to obtain; and now God is about making good his promise, in bringing these wandering tribes to some settled place, for a temporary rest, in the order and harmony which Balaam observed in the camp. Balaam might have known that the blessing of God rested still upon Israel, after preserving them in such a wonderful manner, for forty years, and that his cursing Israel would only have recoiled upon his own head; for, how could he curse whom the Lord had blessed? He saw, plainly, that the beautiful arrangement of the camp of Israel indicated the presence of the Lord. This spiritual seer must have seen that the glory of the Lord had not yet departed from Israel, and this was what made him give utterance in these strains of admiration, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." The sea, too, whose blue bosom is so cheering to a seaman's eye, though veiled before from our view, now sparkled in the bright sun light, and, though the cause of our disaster, how tranquil, how contented the appearance of that surf, which, unable to encounter the strong ebb, rolled lazily upon the beach! A few short hours, and, with tumultuous foaming roar, it will dash wildly over the still beautiful remains of her, who had been our floating home.

Our employment to day was in loading the schooner. Many of the natives, who had encamped around, now began to take their departure from our camp. After the most urgent part of our work was completed at the wreck, in saving what stores we could, we had a wash-

ing day at our little watering stream, where the sand flies were so numerous that in a few minutes they covered our legs, face, and arms; the moment they pitched upon us they drew blood, and while they were indolently feeding upon us, we took our hands. and, brushing down our legs, we destroyed hundreds; but they left no long irritation after their bites.

The dawn of another day ushered in the sun-beams to cheer us in our labour. We now began to embark provisions in the *Aurora* (a schooner), for *Hokianga*, to be there in readiness to recruit our stock upon our arrival, after our labour should be over at the wreck.

Two sail hove in sight to day, one was the *Neptune*, schooner, from *Monganui*, the other a stranger passing to the southward. Our schooner, not being able to enter the river, owing to the strong tide setting out, remained in the offing. A strong southerly wind blew all night and the surf broke heavily along the beach, with threatening weather over head, but by two o'clock in the afternoon it cleared up a little, and we observed a sail standing to the northward; we fired a gun, but the ship must have been too distant, to have heard our report. One part of the crew was employed in carrying rope and conveying shot to the place of embarkation, and the other part in ripping copper off the ship's bottom.

The next day was employed in ripping off copper and beating it flat, and transporting it ready for embarkation. The *Neptune*, schooner, again hove in sight, to day, but an unfavourable wind prevented her entering the river. We were next employed in stripping the chain-plates, and conveying them to the place of embarkation; stripping the tents of a portion of the canvass for sending

away, drying and making up sails.

This day was very wet and squally, so that the sand was sent, damp as it was, in clouds over our tents. It was now that we began to build Wares (or huts), as the sails were required for sending away; and, blessed be God, our rude habitations stood amidst the fury of the sand-storm, for the drift sand helped to support it on one side, and sweeping round made a trench on the other. And this brings me to a portion of that scripture which I heard repeatedly ridiculed, that "a house built upon the sand shall fall." Let us all take heed upon what ground we build our immortal hopes, and what sort of foundation we have chosen for our building to stand secure upon. Are we building upon our own merits? Are we trusting in our own righteousness to secure our salvation? Are we trusting to our dead works without faith? Take heed how you build upon such a rotten foundation, and remember, reader, that "all scripture is given by inspiration, and is profitable for instruction and correction in righteousness," and not for ridicule and contempt.

Owing to the reduction of tents, through part of the canvas being sent away, we found it necessary to have Wares (or huts) constructed large enough for the number of their intended inmates; these huts were built of the native reed, called by the natives Toi-Toi, and the wild shrub, which they call Kaikatoa, growing round the base of the mountains at a little distance from our camp. As soon as our intentions were suggested to the natives many of our habitations were soon in progress, but I cannot say much for the mode of architecture, for many of our huts were neither wind, water, or sand-tight; yet, to us, they proved a shelter, when compared

to only the weather-board of the native, which is simply a perpendicular structure, made of sticks and rushes, under the lee of which they shelter themselves; our abodes were mansions in comparison with the native structures.

Our employment this day was still the same, ripping off copper, removing the bulk-heading from the wreck to the shore, and transporting it to the place of shipping.

The Monga-monga tribe, from Hokianga, paid us a visit to day, bringing with them a quantity of potatoes, they also gave us their war dance on approaching our camp. This was a squally wet day, with the wind from the eastward. The crew were now employed in transporting part of the provisions to the place of embarkation. The Neptune, schooner, hove in sight from the northward, and the wind, which had for the last five days been unfavourable, now enabled her to enter the river, amidst the great danger of rollers and rocks at its entrance.

Our next employment was to load the schooner with the stores which were waiting for her at the place of embarkation, and the next day, at noon, the vessel was loaded, and ready for sea. The beach now began to look clear of stores, and the camp, too, had been dismantled of all the furniture that we could conveniently spare, and now looked as if our exit was approaching. A strong wind was now blowing from the westward, which sent in a heavy swell upon the beach. The next thing that we were employed about was to strip the iron work from the spars, the wood supplying us with fuel; the beach in front of the wreck was now clear, and the heaviest of our work over.

Reader, when your daily labour is over, how do you

employ your time in your leisure evenings? Do you reflect upon each day's mercy, which has blessed you with health, and strength, and made every provision for your bodily wants throughout the day? And have you been working throughout the day, going on in the strength of the Lord God, encouraging your soul to trust in God, saying with the Psalmist, "Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life?" There is a durable pleasure in setting God always before us, and realizing His presence and watchfulness over every action of our life. Let us then esteem him as "a friend that sticketh closer than a brother," for in afflictions, in trials, in sickness, or in health, He will be "the precious balm of Gilead" unto us, and "the good Physician," who can with spiritual skill apply it with certain success to our wounded souls. Are all the wondrous displays of God's merciful greatness and goodness to us worth no grateful returns from us? The sober, honest, and pious labourer will not think so, if a true believer in Christ Jesus; but he will be actuated by the spirit of God to rejoice evermore, being a recipient of his abundant mercies; knowing, as he does by happy experience, that every promise of God will be fulfilled, and that those who love Him shall lack no manner of good thing. Thus under a sense of renewed mercies does the christian labourer return to his daily work, invigorated, after refreshing rest, with a conscience that he feels to be void of offence, towards God and towards man; for if we have our days of labour, we have our evenings of reflection; for there is a time and a season for everything under the sun, and that person who

says he has no time to dedicate to God, denies, in his heart, his own responsibility, although he stands a living monument of God's mercies. I would exhort the working class to kill that canker-worm of discontent which gnaws at the root of all their comforts, and which has been generated by the disaffection of the blasphemous, and disobedient, the unthankful, and the despiser of order and rule of government, and who presume to say, that the working classes of England are treated worse than slaves. (I agree with such an one in one point of view, for I have never seen the negro slave let loose his vile passions, and carry crimes to such an excess as I have witnessed in civilized and free England!) But you who thus complain do so from a spirit of contentiousness, knowing nothing of the nature of slavery in its true character abroad; but I will endeavour to give you a brief description of what slavery is, since all men cannot be eye-witnesses of such dire scenes.

I must now conduct you to Africa's sultry clime, there to join in the life of those wandering tribes, who either live in underground cells, or in rudely constructed huts, or on the dewy earth, to which even our prisons in England would be palaces, and who are often exposed to poisonous reptiles and ferocious wild beasts, whose yells make the forest echo; could you rest in safety here? The wild beasts are roaring with hunger on the one side, on the other a tribe of enemies are laying in ambush to seize you; are you, I ask, treated worse than slaves? And after they are captured, they are carried away captives, driven like sheep, but without a cover to shelter them from the burning sun, whose rays are sending forth its scorching heat upon their bare skins, as they

are driven into the slave market, and passed along by the different chiefs, who, for filthy lucre, are trading with nations who can hold up the crucifix, and at the same time make shipwreck of the faith in the crucified; these chiefs have been bought over, with childish toys, to war, and bring in their prisoners for their inhuman traffic! Are you treated worse than slaves? These poor creatures are driven through unsheltered deserts, and giant forests, and fed by the wild spontaneous growth of nature, on their harassed march to the detestable traffic mart, or barracoons; no doubt tribe often fights with tribe to wrest the captives, in order to get the premium from the slave dealers. Are you treated worse than slaves in England? When I spoke to a slave dealer about the brutal usage of the slaves, he said, "What are they but brutes? You may treat them like beasts, they have no understanding, they no more feel this piece of hide than a horse does the whip." Are you, fellow workmen, treated worse than slaves in England? All family ties are torn asunder in the poor slave; the husband wrested from the wife, and the children separated from each other for ever; and the slave dealer tells me that they are ignorant, and without natural affection; I cannot believe it! If the ox knoweth his owner, and the ass his master's crib, "can a woman forget her sucking child that she should not have compassion on the the son of her womb?" Are you treated worse than slaves? Then hundreds of these human beings are penned up in these barracoons, like beasts, ready for the first market; here they are huddled up together, breeding that devastating disease which spreads its ravages amongst them to that degree, that it eats their flesh to the bone: in this state

they remain until the acute slaver, evading our cruisers, by hugging the shore during the night, begins to ship his human cargo with all dispatch, for now is the time the work must go ahead; the slaves are therefore bundled hastily into the boats, or large canoes; it matters not what bruises they get, or what scars they receive in the hurry of embarking, there is a great deal to be done, and but a short time to do it in.

The coast being clear for a start, the slaver proceeds under a well trimmed press of light sails to her destined shore; three or four hundred souls are now closely packed in the bottom of the vessel, in furtherance of this covetous and inhuman traffic; their scanty fare of provisions and water, during the voyage, barely suffices to keep the pulse of life in motion; sometimes a child may be seen at the breast of its mother—embraced by the skeleton form of her who was snatched away from her native soil—pining away from the withered breast. Oh! welcome death, in such scenes of the deepest tragedy, brought on by the inhumanity of a fellow being; and births are not unusual on the voyage! Say then, are you worse off than slaves? The slaveholders, to give the crew more encouragement to protect the slaver in case of an attack from our cruisers, allow each man to bring two or three slaves for themselves; look down now into the hold of the small vessel, and behold the human mass of suffering; the living cooly taking the dead for their pillows, nor apparently heeding the dying around them. Are you then worse than slaves? Need we wonder, amidst the stench of the dying and the dead, and the filth created within such a narrow compass, at the raging pestilence by which death cuts all before him with the sickle of his fury? Believe the sailor

when you hear him say, that the stench of a slaver may affect the air for a mile to leeward.

Nor do their sufferings end here, for it has often occurred that a slaver after clearing the coast, having evaded our cruisers, has been chased in the vicinity of the neighbourhood where they were about to land them for the market; when the slaver finding no way of escape, rather than be taken, the captain and crew agree to run the ship on shore, where, if the crew escape with their life, the poor slaves cramped and cooped up, unconscious of their perilous situation, are left to perish in the ship; or one half may be taken out, and the other murdered, as time and circumstances will allow. All this may be going on before the cruiser can take any active steps to prevent it; if she should come up in time to rescue any portion, it would make your British heart of freedom ache with sympathizing humanity, and draw tears, not a few, from your eyes, as the walking skeletons are assisted into the boats from ship to ship by our crews; some women, I observed, had their children lashed to their backs, with their poor weak frames ill able to support their darling offspring; I beheld also young virgins whose vivacity of expression, once so beautiful upon their own native soil, is now exchanged for the grave-worn languishing countenance of old age. Young men too with spare limbs and hollow cheeks, who once bounded blithsome over their wild sultry shore, their limbs now refuse their office; for the first time their poor naked bodies are covered, by the hands of freedom, with a garment. Seamen have hearts of sympathy, if they have not godly hearts; and now what do you think of slavery?

But I have to go a little further into slavery, for all the slaves, who fall into the hands of the slave owners, are sold in the public slave market like beasts, and in the course of ten years, that is if the slave lives so long, he may have half a dozen masters, having been sold over and over again. Some are let out by their masters, on hire, at so much per day; some are sent out about the town to get casual jobs, and must bring their masters in a certain sum of money every evening, and if they bring anything short of that sum, the poor slave gets severely flogged; there have been instances, where a master has not exacted the last drop of sweat from the brow of his slaves, that the slave has, after a series of years, accumulated sufficient money by his over-work to buy himself off. But to whom has he given his youthful days of strength, and his most profitable labour? But, dearer still, to whom has he sacrificed his precious liberty, and been denied coming to a knowledge of the gospel of Christ? When shall the emissaries against liberty and religious truths be annihilated, and the faith that we are now so earnestly contending for, be made known to these doubly fettered slaves, who are bound in chains of slavery and fettered in chains of heathen darkness? Woe unto them who seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us?

Now, dear reader, the sailor has only given you the outlines of slavery; much is masked that he cannot come at; but never give vent to that contentious expression that you are treated worse than slaves. I have no particular end to answer but the welfare of my countrymen, and this alone induced me to bring the remarks I

have made upon slavery before your notice, for a word spoken in due season, is often attended with some salutary effect in the end. I am therefore addressing the ploughman whose humble and honest occupation seldom calls him out of the sight of the smoke which gracefully curls above his homely dwelling, as well as to the tailor, the shoemaker, and to all whose calling binds them to their beloved and favoured land of freedom; it remains therefore for the sea-faring man, whose beaten path of life has shown him the world in all its chequered forms, to speak from experience, or from the little knowledge that he acquired in the service, that more contentment may predominate in every family circle, and in every individual breast, in this our highly favoured land.

Let not Christ be made a show of open mockery, and crucified afresh by open presumption and sin. The prostitute, the thief and the murderer, may be adorned with would-be-sacred emblemssuspended on their breasts; give me faith, the substance of things hoped for, the evidence of things not seen.

On Calvary's height for us Christ died,
 'T is finish'd now, the Saviour cried!
 His pierced wounds did freely bleed,
 Whilst he suffered in our stead.
 And whilst for our sins he bled,
 I thirst, the dear Redeemer said.
 They mocked him 'midst the furious host,
 He bow'd! and then gave up the ghost!
 The christian wants no dangling cross,
 By faith he counts things seen but dross;
 His Saviour's dearer to his heart,
 Than things external can impart;
 He carries Christ his guide within,
 Dies to the world, and lives with him.

This is the protestant sailor's idea of the virtue of the cross; *I want it within.*

A general confession to God, and a mutual acknowledgement of our sins one to another, praying for one another, and forgiving one another, as Christ also forgave us,—this is confession and charity.

Let us do penance, not outwardly in the flesh, but inwardly, in a broken and contrite heart, laying our burden of sin upon Christ, who has freely offered to bear our sins, and carry our sorrows away upon his cross, by faith in His merits. Let us then confess our sins unto God, who is the first cause of our being, and who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. But let us who are of the day have no fellowship with the unfruitful works of darkness, but through the light of the gospel reprove them.

It will be my object to show, that wherever other doctrine than this is propagated, it is never attended with any prosperous or happy result.

Ireland has ever been in a forlorn condition, for ignorance is the canker-worm of order, and among folios of anathemas, there can be very little of that charity which thinketh no ill to his neighbour.

Go abroad to some of our colonies, and see how the seed of discord has been sown there. I will come closer home, and draw your attention to Europe, where continuous revolutions take place in France, civil wars in Spain and Portugal, ever throning and dethroning their monarchs. And look at the state of their possessions abroad; go, if you will, to the east, there you see them tottering under their grovelling governments; look at Cuba in the west, with her slave traffic merchants; look

at the vast extent of coast along the Brazil, where the poor benighted blacks are groaning under the oppressive yoke of slavery; and when does the poor slave hope for a release from his hard bondage? Not until his strength fails him by sickness or old age, when his poor frail body can no longer bear the burden which his merciless owner has worn him out under. Yes, where is he to find a covert from the storm? Where a place to rest his slim and shrivelled weary frame? Who will assist the poor cast out weak skeleton to the hospital? Or, who will remove the cold negro corpse from the street, the plantation, or the beach, where he is too often left by the cold hearted and heedless populace, in its common occurrence? The slave was worth gold to his master whilst he could bear his daily burden, under the heat of the sun, but not worth a common shell, or a common burial, when dead.

Here is where I would direct the attention of the Sisters of Mercy, into the dark abodes of ignorance, misery and want, where the eye of charity does not sufficiently penetrate; where human sympathy and christian compassion seldom or ever enters; here would be a wide field for the exercise of christian sympathy; then would the words of Christ come home in all their native truth and beauty, "I was sick and ye visited me."

If we had more Brothers and Sisters of Mercy among us christians, to visit the human sufferings, and to dispense more christian consolation to the poor cast off slaves abroad, we should have a sure recompense of reward.

A slave owner may beat his slaves to death with impunity, without effecting any breach in such lawless countries. I need not enter any further into the horrifying details of slavery, my main object in going so far as I have, was

to lay before those who are ignorant and disaffected among the people of England, how far their case of slavery differed from the above facts, which I have penned from experience, as well as to show under what religious denomination that detestable traffic in human souls is carried on; and, in conclusion on this head, I would remark, that civil wars and slavery are the predominant and mischievous results of its tenets.

The era of our shipwreck now brings me to Good Friday, and I need not ask the people of England what day this is, where I hope there are none so heathenish as not to go the church to enquire. I have always thought that it was a day to commemorate the Saviour's dying love for the sins of the whole world; a day on which He had completed our redemption by the manifestation of his sufferings; a day on which, while expiring in agony on the accursed tree, He breathed this last sentence in testimony of having done, or completed, the work which His father had given him to do, "It is finished." It is therefore a day of holy rejoicing, and not a day to add sin to sin. These holy seasons are additional means of grace, and should more particularly lead us to the communion and fellowship of the faithful, or followers of the Lamb.

We as protestants need no encumbersome furniture, such as relics of saints, or carved toys to act as stumbling-blocks to our faith. The faith of the protestant is the substance of things hoped for, the evidence of things not seen, and this I believe to be the Bible faith. I believe that my ejaculations to the God of my life and my salvation, will, according to my purity of walk and life, through the merits and mediation of my Redeemer, have

energy and weight with the divine majesty, in bringing down the desired blessing, as did the hands of Moses when held up in faith in the battle, have weight with the Deity in deciding the victory over the enemies of God's people; in the camp, and under the canopy of heaven, they will have equal effect as if I were surrounded by lighted tapers, costly drapery, or altar magnificence.

If I bow to the image of Saint Peter, or Saint Paul, to do homage to these dumb inanimate things, it will profit me no more than the bullock which was offered by the prophets to Baal; let the saints rest, and let our communion with them be in all the offices of love, until we be advanced with them to the possession of their heavenly inheritance in eternal life. I will not bow to saints or angels, if I did, some still small voice would whisper, "See thou do it not, for I am thy fellow servant, worship God." Even the heavens are not pure in the sight of God: there has been war in heaven, and angels have not kept their first estate, but left their exalted habitation. Therefore *in God* is my strength and my salvation, and to them who fear him will he give a banner that may be displayed because of the truth. Up then with the bible standard, and let us follow its blessed Author, the Captain of our Salvation, conquering and to conquer; there must be no anathemas on our banners, no damnation lurking in our vicious hearts, no cruel inquisitions to torture the lovers of truth, but, "Who shall separate us from the love of Christ," and "Faith which worketh by love."

To day, Christ's career of affliction is finished, He became obedient unto death, even the cruel death of the

cross, to purchase for man life everlasting. The work that His Father had given him to do is now accomplished, "So Christ was *once* offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation."

I now enter upon another day of grace, and the crew are employed to day building their huts, driving out bolts from the wreck, and washing their clothes. The day following, the Brig was lifted, at the height of the spring tide, out of her bed, which enabled the carpenters to remove more of the copper from her bottom.

At about seven o'clock this morning some slight alarm was raised in the camp, through the near and repeated reports of musketry, which proved afterwards to be over the death of a native child; but no sound short of the last trumpet will awaken the dead. This I was told was their general practice, or their requiem; did they (the natives) possess a ton of gunpowder, it would be used similarly upon the death of a relative. The crew are still at work about their huts.

Another day is permitted to dawn upon us, and to our great surprise we missed nearly all of the lead, which had been stacked up ready for removal on the previous evening, a portion of which was soon brought back; we had no difficulty in discovering the whereabouts of it, few things being kept secret by a New Zealander. It was currently reported where the lead had gone to, and when it was demanded, as the Queen's property, it was not without great reluctance and much trouble that a part was given up. The natives' plea for the theft was, that one of our crew (whose position in the ship, if true, ought to have taught him better), had trespassed on the pre-

ances of the Pukeroa. Now this chief, I was told, had little influence over his tribe. I also heard a church missionary say, that this was one of the most heathenish tribes on the Island, and it was this chief, if any credence may be placed in the report, who hoisted the flag, which brought us into the danger. This chief and his tribe reside on the southern banks of the river Here-kino. However, whilst on a fishing excursion in the river, one of our crew landed and insulted one of the women belonging to this chief's tribe, for which insult, as was interpreted, they went on board the wreck and took a quantity of lead, which probably, for ought we knew, might have been returned back to us in another shape, with some unpleasant dispatch, at some future period. The natives' reply was, that they took the lead as payment for the insult upon the woman.

The custom of these people runs thus,—Whenever one is insulted by another in word or deed, payment is demanded of the offending party to settle the affront, and the sooner done the better. I was an eye-witness to a scene of this sort myself, on the outskirts of our camp. A woman was one day coming from the fresh water stream, with a calabash full of water in her hand, when I saw her seized violently by the bare single garment that covered her, and which the man was endeavouring to wrest off her back: it was a coarse narrow striped shirt which hung loose about her, for she had not arrived at that degree of wealth to be the possessor of a blanket; such ruffian usage touched my British sympathy, and I ran hastily to the camp for the interpreter to come and put a stop to such inhuman proceedings, but his remonstrance had no effect until the chief Makauri

came, who with a very few words settled the difference between them, the chief telling the man that the woman had paid *him* for what she had said basely against him, for the man belonged to this chief's tribe, but the woman belonged to a different tribe. From this chief's statement, it would appear that some months ago the woman had called this man a Taurikarika, which I believe signifies a slave, and is considered a word of great reproach among the natives of New Zealand.

The sooner matters are made up with a New Zealander the better, as it has been frequently known for a certain number of a tribe to come and demand everything in the house as payment for some trifling offence given by another party; sometimes they burn each other's houses down; we had a most convincing proof of this in the British settlement of Kororarika, at the Bay of Islands, the burning and sacking of which was the beginning of the rebellion with the native chiefs, Poki and Kawita, the former of whom is better known by the name of Heki to the Europeans. The awful destruction of that young and thriving settlement, was the result of some insult to their national feelings, but of what description it is difficult to discover.

However slight the offence, they sit up all night making speeches, and swell the crime most enormously by the morning, and thereby exaggerate the extent of the injury done by brooding over it. It was this no doubt urged on the robbery on board the wreck; regardless as to whom the property belonged, they thought it a just retaliation in committing themselves by abstracting the lead, as an atonement for the affront so unintentionally given by one of our crew, by landing near their village

and interfering with their women; but no such daring robbery had hitherto been committed. But had we acted with more discretion, the natives would have been left without excuse, for I think that there was range enough for our recreation from the north side of the river Here-kino,—which river separated the Pukeroa's Pah, with his tribe, from our camp,—to the fresh water stream north of us, taking in a space of nearly two miles, but, with an intemperate desire, we exceeded the bounds of our shipwrecked station, because we were without the limits of the camp.

Now the utmost caution should have been taken with the greatest prudence to avoid giving offence, for in the first place, we were existing as dependants upon their territory, and were partly fed from the produce of it; and secondly, we were peaceably dealt with, and being ignorant of the manners and customs of the people, as well as their general character, should have made us more circumspect in our behaviour; for we had no knowledge of their language to defend ourselves by a right explanation, so that we knew not where the insult might end: when thoughtless youths take the helm, you may expect wild steering. Larks are too often nick-names for the grossest vice, and frequently the forerunner of some disastrous consequence, and sometimes prove fatal.

When the inquiry was made about the lead that was missing, it was found with the Pukeroa's tribe, who stole it to remunerate the insulted woman; resolute measures were now taken to recover the lead, in consequence of which, two pieces out of nine came back, escorted by a well armed party of the Pukeroa's tribe; preparation of a warlike appearance began now to man-

ifest itself for the recovery of the lead. The Captain no doubt had his nerves, as well as his intellects, braced sharp up in his strenuous endeavours to recover the lead. The taking the lead was not so much a crime, but allowing it to remain in the possession of the natives would have had a fatal result, for the settlers were now at war with the aborigines, and the latter were ingenious enough in the art of casting ball, of which the stolen lead would have given them a bountiful supply for some time.

The crew were now called to arms, inspected, and held in readiness for what might follow; all the natives were now ordered to leave the camp, and we continued all night under arms, ready for any alarm; and a most terrible night it was, for the roaring of the sea, and the rumbling of the thunder made the hills and vallies re-echo with their unrestrained voices; the dark clouds were wafted past the moon with rapid speed upon the wings of the wind, and the lightning flashed upon the clouds of sand, which were borne in tempestuous whirlwinds through our camp; in vain might we have listened for the war yells from the natives, preparatory to attack, for the clashing of the elements bid defiance to the human voice. When God speaks out of the thunder, and sends His lightning abroad, man must yield to His power. Such was the disadvantage upon this last account, that had we been engaged by the natives to windward, who could have chosen any favourable position for an attack, not a man could have faced the sand-storm, or have stood against it; and I much doubt if more than one round could have been discharged from our pieces, as the nipple and barrel would have been choked with the sand; our little huts were half buried in the sand.

In the height of this storm, a little friendly native boy was dispatched away, who had a journey of twelve miles to accomplish, the storm pelting him in the face the whole way ; yet he hastened on our friendly tribes, whose assistance this lad's message brought us. Well may we borrow the words of an apostle, " Behold how great a matter a little fire kindleth."

Another day of grace and mercy dawned upon us. The first thing we did was to clear the sand away from our huts ; afterwards, we were employed in removing fixtures and driving out bolts. At about half-past six this morning the son-in-law and the nephew of our friendly chief Puhipi arrived from Hipara, who, on hearing of the depredation committed by the Pukeroa's tribe, set out immediately with the interpreter for that chief's Pah, in order to recover the rest of the lead, and to make known to them the Captain's intention if it was not delivered up within a stated period. These relatives of our old chief, together with the Captain's threat, had this effect, that three pieces more of the lead were delivered up by ten o'clock in the morning. In about an hour after this, Puhipi the chief arrived on horseback, with his tribe close in his rear, for the New Zealander can travel with almost the speed of the horse, who, when closing with our camp, gave us the accustomed war dance, and afterwards seated themselves in groups about our huts.

At about half-past twelve, p.m., Makauri arrived with his tribe, and a part of Nopera's, another chief's, with him ; on meeting the tribe already with us, each tribe joined in the war dance together. At about three o'clock in the afternoon the chiefs assembled in the Captain's tent, and the circumstances connected with the

stolen property were enquired into, so that the Captain's determination, and the very pacific remonstrances of the chiefs had the desired effect, as the following will show ; for, at five o'clock, p.m., Puhipi, our very kind and friendly chief, who was very influential among his own countrymen, set out for the Pukeroa's Pah by himself. Now this chief's persuasions had this effect, that two pieces more of the lead came back at nine o'clock in the evening.

About this time a reverend gentleman, belonging to the church mission, arrived at our camp, who immediately left his station at Kaitaia, on the news reaching him of what was going on between us and the natives, and who used every christian effort in persuading the natives to give up the remainder of the lead. This tribe he told us was the most heathen-like of any on this part of the coast.

This gentleman showed us great kindness, and I may venture to say, that it was through the instrumentality of these good men, that our wants were so amply supplied by the natives ; for although his mission station was the nearest to our wreck, still it was a long distance off, and a rugged beaten path it was which led to it ; but still he repeated his visits to our camp, bringing with him perhaps the last piece of his home-baked cake for us to partake of, and shared a bed with us on the sand : but in his missionary labours, a similar one to this must often have been his lot in his rounds through his district. I will be one to lift up my hands and heart in prayer to the Giver of all mercies, asking Him to strengthen the hands of His servants in His most holy cause, and may many converts to christianity be the

blessed result of his ministry, and may he live long in the land, to follow the example of the apostles, until the dark cloud of heathenism shall sink beneath the meridian brightness of the christian faith.

“Arise and build,” strengthen the hands of the missionary for the great work of the gospel, and then the God of heaven will prosper us, and we shall see His kingdom of truth prevailing gloriously over the kingdom of error and of darkness. But thou, O God, wilt cut off error and superstition, both root and branch, Thou hast set able watchmen upon the walls of Jerusalem, which shall never hold their peace, day or night. Light and truth will plough its way through every barrier, in despite of all opposition. God be praised, they will fight the good fight of faith, and resist unto blood, striving against sin.

Be still then ye protestants, who have the Lord for your God, and Christ for your Redeemer and Intercessor, “He will be exalted among the heathen, and he will be exalted in the earth.” As Moses spake these words of comfort to the Israelites, when their enemies were pursuing them, so God seems to address us in these latter days. “Fear ye not, stand still and see the salvation of the Lord,” and in proportion as the light of the gospel has been promulgated abroad by the Bible ministers of Christ, so must error be repulsed before a Bible Church, and how must we raise these edifices? We must, one and all, arise and build by subscribing our little to produce the means; we are, conjointly, a wealthy nation, and what constitutes us a wealthy nation? The great light of civilization, which the light of the gospel truth has brought with it, has raised our nation to what it is, by its truthful application.

How is it that England has maintained her high post of fame among the nations of the earth, but by her equal laws and religious liberty, all of which emanated from the light and truth of the Bible. As soon as our blessed Reformers threw off the uncharitable yoke of Rome, and slipt the chain of the priestcraft, and delivered our nation from the bondage of her corruptible doctrine, she soared aloft upon the wings of light and liberty, carrying knowledge in her ascent, leaving the Beast and false Prophet to grovel in their own pollution. Strength also was added to light and liberty ; God purposes to fight for those nations who put their trust in him. England never gained a victory by her own strength. If the Lord had not been on our side, our enemies had swallowed us up quick, but armies and fleets have been dissolved as they have risen up against us.

Our sires have battled for the world,
When all around was night ;
Their Lion standard stood unfurl'd,
In truth's first beams of light.

Immense continents have, through party factions, divided themselves into independent states, and rebellious ones too, seldom or never at unity with one another ; we behold civil wars on one side of us, and national wars on the other, and kingdoms dwindling into presidencies, but our own little island is at peace with herself. How is this, I ask ? Because her protestant government will not admit error or superstition to subvert the minds of the people, whilst other governments, from a policy peculiar to their rotten system of government, think that they can best govern a people in a state of ignorance, and therefore make priestcraft their handy-billy for this

occasion. Therefore let it be our aim to support the pillars of government, by subscribing to the means of spreading that truthful knowledge, which enlightens the subject to be obedient to those who rule, as well as to strengthen our patriotic and loyal feelings for her whom God has counted worthy of a crown and sceptre on earth; and I pray that these may be savours of life unto life, that hers may be a crown of glory that fadeth not away, and that her earthly majesty may become a subject of His most gracious Majesty in the kingdom of Heaven; for who would not give up a crown on earth for the lowest mansion in heaven?

Light and truth then, emanating from Bible teaching, has made England what she is now among the scale of nations of the earth, and I am constrained for Zion's sake not to hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

I am disturbed from my meditations by the Morina's tribe coming from the northward, who meet with the greeting of the accustomed war dance; this is a sight that would not a little astonish the people of England, for their yells and fiend-like grimaces, and singular costume, would at first lead you to think that they were a race not human. In their dance they come to the ground with such a firm step, especially when a large body join together, as to make the ground shake; this generally takes place on their feast days, the greatest of which, I was told by a settler, was over some funeral rite, and takes place upon the removal of the bones of a chief, and which old custom, I was informed, was then in practice among the heathen tribes.

The body of the chief after death is carefully removed into the most secluded part of the forest, where a Wata, or platform, is erected; the body is then placed upon it, and there left for the flesh to decay from the bones; after a certain time the bones are considered fit for removal, the tribe of this chief then repair to some neighbouring chiefs to attend at "The ceremony of the bones;" all having assembled round the skeleton, four or five from each tribe are chosen to proceed to the Wata, or platform, in the woods to remove the bones; these take with them some native baskets to convey the bones away in, and when they come to the nearest stream of water, the bones are all well washed and brought back again before the assembled tribes, who are now cowering around in a circle to witness the ceremony which the bones go through, before they reach their final resting place. Every person keeps at a respectable distance, except those selected for the office of the ceremony, for fear of being polluted. The few whose office it is to officiate with the bones now begin to form, and lay out, the skeleton; afterwards the skeleton is oiled over, and a sort of red ochre (called *Ko-kowai*) is rubbed over it, and the skeleton is then garnished with feathers; after this, those who have any presents to give to the skeleton, such as wearing apparel, sharks' teeth, green stone ornaments, or anything they may possess, throw them in a heap to the skeleton, after which, the skeleton and presents are rolled up together, and borne away to a cave in the wood, where they are deposited, and a Tapu, or strict prohibition against being found there upon pain of death, is established.

When the great feast takes place on this occasion, it generally consists of fish, potatoes, and kumaras, all in

separate quantities, or heaps, in proportion to the number of the tribe, who either eat it upon the spot, or take it away with them.

The process their food goes through in cooking, and which possesses little variety, is as follows:—A round hole is first dug in the earth, in size according to the quantity of food required; after the hole is prepared stones are first placed at the bottom, then a fire is kindled with wood on the stones which were previously laid in the hole, and stones are again placed upon the burning wood, which are left to heat until the wood is consumed, after which green reed baskets are placed all round the hole to prevent any dirt from falling into the food; the food is then placed upon the hot stones; if meat, it is put at the bottom, if fish, on the top of the potatoes, by which process all is cooked together. They are remarkably quick at peeling their potatoes, which they do with mussel shells, and during the time that the stones are heating. After the food is properly placed in this earthen pot, some rush baskets, which have been previously soaked in water, are placed over the food, and another dried reed basket over that again, and about a quart of cold water thrown over all; the earth is then well banked up round it, it is then left for half an hour or more, according to the quantity of food, after which the whole of the earth is carefully removed with the baskets, and the food taken out.

This peculiar mode of cooking is called by the natives a *Hangi*, but more commonly by Europeans, a *Copper Maori*. The meat has rather an unpleasant twang with it from the dripping of the wet from the baskets, which is slightly tainted with the taste of the reed of which

the pliant baskets are made; but the potatoes and kumaras (or sweet sort of potatoe) are beautiful, and would satisfy the fastidious taste of Dr. Kitchener himself; we may therefore conclude that this process of cooking is by steam; and having given a brief detail of their mode of cooking I will now bring the subject connected with the stolen lead to a conclusion.

Shortly after the war dance, upon the arrival of Morina and his fighting chief, these two chiefs crossed the Here-kino, and entered the Pukeroa's Pah, in order to intimidate him to a surrender of the rest of the lead, assuring him that the tribes friendly to the white people had met to carry out this determination; and pointed out the result of a further detention of the stolen property; at the same time expressing a wish to maintain peace and tranquillity among themselves, as tribes connected by the same family ties. At length, with the assistance of these last named chiefs, the lead was entirely recovered at eleven, a.m. Now the fighting chief of this Morina, had lately been performing some sacred office in the rite of the removal of the bones, which I have before described; but neither of these chiefs had left the Pukeroa's Pah upon the best of terms; for, on their return from this chief's Pah, all the scattered tribes assembled together, at the Morina's beckoning, and seated themselves around him on the sands, when he commenced his Korero (or speech), with a full detail of all his proceedings; commencing with how he got into the Pukeroa's Pah, and what sort of a reception he met with from him, and the conversation which took place between them, which might have been delivered by an Englishman in ten minutes, but cost this chief two hours!

In their Koreor, or speech, they put themselves into all sorts of attitudes, beating their breasts in the course of their delivery, so as completely to exhaust themselves; sometimes running, then walking, just as they are excited by the tenor of their speech.

A sharp look out was kept during the night, sentinels were placed more in advance, and our friendly tribes formed the out piquets, but owing to some mistake only a false alarm was raised.

The next morning, whilst we were all employed on board the wreck, a messenger came to say that the chief Pukeroa was coming to make peace; he had at this time just started from his Pah, at ten o'clock a.m. The Pukeroa's tribe was clearly in sight from the flag staff, at the distance of about a mile, they had a most warlike appearance as they approached us from the white sandy point of the Here-kino; some had their ancient weapons of war, some their guns, and their heads were decorated with various colored feathers.

They go into action disencumbered of everything, and fight in a most random manner; it was this that made the natives of New Zealand attribute the best skill in warfare to the Blue Jackets, because they were better adapted for their mode of warfare; they had no idea of the steady discipline of our soldiery; these, the natives said, were too stiff for the bush; they compared the soldiers to a steady stream of water, and could pick them off as they liked, whereas we went in our loose blue frocks, which served as a national flag at the capture of the Pah at the Rua-Peke-Peke, for when the flag of Heki and Kawita was shot away from the staff, and the Pah taken possession of, up went the blue frock of a sailor. Now

this is the advantage which the natives have over us in bush fighting, that they can make the bush their habitation, and can subsist for any length of time in it upon its spontaneous growth, such as certain wild roots, and the inner pith of the Fern tree. They are a remarkably well formed race of men, and for strength have but few equals; we may portion off so many Chinese to one Englishman, but the New Zealander stands upon a par, man with man, and his wood-piled Pah, or fortress, was as difficult to storm, or breach, as the stone walls of more enlightened nations.

The Pukeroa's tribe was now advancing towards us, and our friendly tribes were now preparing to meet them. The four chiefs, Puhipi, Morina, Makauri, and the Mumu, each headed their tribe, and advanced towards the Pukeroa, and when within fifty yards, the fighting chief of the Morina darted forward and threw his spear towards them, and then retreated back to his tribe as quickly as possible, with the other tribe after him at full speed; his own tribe waited the approach of the other, and then each tribe rushed in at each other, and thus the sham fight terminated in the general war dance of all the tribes present; here we had an opportunity of judging how great the number was in favour of us, compared with those who were against us.

The whole of the natives now joined together in our camp, and a speech having been made by one of the chiefs, all the tribes dispersed for their respective homes, in quite a straggling way, instead of the compact manner in which they first joined us: our little crew was completely lost amidst such a congregated force, never did the barren shores of Here-kino present such a scene

before, so that all this difference about the lead was at length peaceably settled.

It would have been very unpleasant to have to reflect that just as the governor had made peace in the north, which had cost him twelve months of warfare to accomplish, with the loss of so many valuable lives, and had just gone to the south to settle the out-breaks there, between the settlers and the aborigines, that we, in his absence, and as temporary residents, should have been the cause of stirring up war again.

That the missionaries have great influence over the minds of the natives is clearly observable; they must have had much to contend with in the first place, in breaking up the fallow ground of their hearts for the reception of gospel light and gospel truth; and when we compare the features of the heathen tribes with those whose hearts have been softened by the influence of the gospel, we at once trace in those features the animating virtues which the christian graces implant in the soul of the latter, demonstrating its power through the whole man. In the former we behold the ancient highly tattooed ferocious savage, we look on the other and observe the calm and placid effects of the gospel, which is fast erasing the barbarous marks of heathenism; such is the progress that the gospel is making through the instrumentality of missionary efforts, directed by the mighty power of Him, who will force a passage through the greatest obstacle of error and superstition, ignorance and heathen darkness by the Bible record.

Our employment this day was driving out bolts, and removing all the bulk-heading from the wreck, and conveying it to the camp for tent purposes; the Neptune

schooner made an attempt to get out of the river this day with the assistance of our boat, but, unfortunately, grounded, and was got off again by the boat.

Our camp was now very quiet with only a few of our friendly natives scattered about it; we were now about to make up the sails which had hitherto formed part of our tents, and were constructing some wooden huts of part of the wreck; the Neptune schooner was towed out of the river in safety, and we were anxiously awaiting the arrival the Aurora from Hokianga.

I am now brought to another Sabbath day's grace, when the church bells in our land were sending out their inviting sounds to come and worship God in the beauty of holiness, and to serve the Lord with gladness. The camp was silent; then was the time to meditate upon the innumerable mercies which we daily experienced from the lovingkindness of the Lord; for blessings and mercies had followed us, yea, they were waiting for us at the dawn of each returning day. On this day I could see the fruits of the missionary labours, which were visible about our camp, as the christian natives appeared to know the value of the Sabbathday by keeping it holy; for I observed them with their Testaments and religious tracts, which were translated into their own language, and which some of them endeavoured to make me sensible of the meaning of by signs, and having a knowledge of some part of the Scripture myself, I easily understood their meaning. By the fruits of faith the spiritually minded in Jesus know each other, they are both aiming at the same prize of their high calling. Their books, I can assure you, do not gather mildew, or serve as an ornament only to be dusted with the rest of

the furniture ; but are worn fairly out by honest use, and are treasured up for their sacred truths.

On Monday, the sails being all wanted, we commenced building the Purser's store room, from the wood of the wreck ; the Aurora schooner was also sighted in the offing. At dusk, one of the Monga-Monga's tribe arrived from Hokianga, to say, that this very kind and liberal chief had heard that we were in want of potatoes, and that he had dispatched part of his tribe, who were now on their journey with them to our camp, and to enquire about the time it was likely we should leave our situation, in order that this chief might have Canoes in readiness for our crossing the river at Wangape ; all of which he gave us to understand was from pure friendly motives. This chief abundantly showed his good feelings towards all the white people within the circle of his wide domain, and towards us who were wrecked more especially ; surely Wake-Nene, this chief, and many others who assisted us throughout the rebellion, deserved some substantial reward.

Our work now consisted in driving out bolts, cutting reeds and sticks for building our maori (or huts), making up sails and stowing them away in the Captain's hut for safety and dryness, and to be ready for shipment. The camp now presented the appearance of a native village, or settlement, which was a sign of our exodus from that barren spot or sandy waste shore ; our huts were soon run up, for the natives travel quickly, so that we were kept going with our building materials by a constant supply. Let every heart be lifted up to God the giver of all goodness, for it is He that moveth the hearts of the children of men towards each other, He melteth

down the hearts of savages to deeds of human kindness, He willeth us all to dwell together in unity, looking unto him who is the author and giver of every blessing that we enjoy.

O blissful day! when shall that auspicious era arrive, that the swords and spears and battle-axes shall be broken into shivers, and forged into ploughshares and pruninghooks, that the Wolf may dwell with the Lamb, and the Leopard may lie down with the Kid, and the Calf and the young Lion and the fatling together, and that a child may lead them; when judgment shall dwell in the wilderness, and righteousness in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever; when all people shall dwell in peaceable habitations, and in sure dwellings, and in quiet places.

This day, two European settlers arrived from Hokianga, at half-past eight, a.m., bringing us the sad intelligence of the wreck of our Pinnace, about four miles to the northward of Hokianga; from the description given, and the state of the boat as reported by these men, we had every reason to believe that some lives were lost with her.

When the Neptune schooner sailed out of the river on the 17th of April, with the Pinnace in tow, the Captain's orders to the officer were to this effect, that if the Pinnace became at all burdensome to the Schooner she was to be cut adrift, for the small schooners that we employed were not more, I should think, than fifty tons burden, but the state these settlers reported the boat in, as hanging to her anchor, and beating about in the surf

upon the beach, with her oars and some loose gear washed up on the beach, carried some melancholy aspect with it; for had the boat been cut adrift, no doubt all the moveable gear in the boat would have been first taken out; but her sad situation evidently showed that the officer in command of the schooner and boat, was actuated by some zealous motive in casting off from the schooner; perhaps impatient at the delay, arising from the tide not serving, and attempting to cross the bar had been capsized in the rollers; but we still waited for further information as to the fate of the unfortunate crew.

The second Lieutenant was now ordered away on duty, to ascertain the situation of the Pinnace, and the cause of her disaster, and from thence to proceed to Hokianga, where the Schooner was lying, to enquire more minutely into the circumstances attending the loss of the Pinnace and her crew. We all anxiously awaited our officer's return, this being the only accident, attended with loss of life, that had yet occurred throughout our wreck. For the last four days, our other schooner, the *Aurora*, had been seen in the offing, but owing either to the sea on the bar, or to her driving to leeward, and not being able to regain the mouth of the river in time for the tide, she could not enter the river: such were the difficulties attending most of the harbours on the west coast of New Zealand, so that men who own themselves to have a thorough knowledge of the coast, and of the difficulties they have to contend with, would, only under pressing circumstances, be induced to trade there.

At Five o'clock, p.m., a native courier arrived from Hokianga, stating that the Pinnace had been cast off from the schooner, by the officer and men, owing to light

winds, with a view of reaching the harbour of Hokianga before the Schooner, but that unable to reach the bar before the ebb tide made out, they had been obliged to remain at sea all night. The certainty of this report carried with it much melancholy reflection: our Lieutenant, who commanded the boat, had only just been promoted to that rank, and was universally beloved by all on board the ship; the part owner of the Schooner was also in the boat, and three fine stout lads, making five souls in all; I refrain from names, suffice it that each family has to grieve their vacant places; not one of her ill-fated living freight survived; none could have been more deeply regretted, none better beloved by a ship's company, than these were by the *Osprey's*, who, as the poet says,—

Little dream'd her bones should lie
In scatter'd fragments o'er the sand,
That some of her bold crew should die,
And find their graves in that wild land.

We were still employed recovering as many of the copper bolts as we possibly could from the wreck, and repairing the roofs of our huts.

The Lieutenant, who was sent away three days ago on the business of the Pinnace arrived this day at the camp. He had ascertained that the Pinnace had put off from the schooner with a small portion of biscuit, and the crew before stated, who had been sent round in the schooner to help work her to Hokianga; that a native from one of the heights belonging to the tribe of Monga-Monga, had discovered the boat rowing in towards the land, and made immediately towards the shore, but having a valley to descend and another height

to gain, he saw the boat capsized and washing about among the breakers, with one man on the boat's bottom, who soon disappeared.

It appears from the statement first given of the boat, that she was hanging by her anchor, which in all probability may have been turned out of her by the surf, which hung the boat so that the surf made clean breaches over the boat; thus five souls were launched into eternity; we also deeply regret the loss of the part owner of the schooner who took to the boat, who no doubt volunteered his services to pilot the boat. He was the father of four children by a native mother. Where are you who lay out your plans with such a nicety in the unknown future, whereas thou knowest not what shall be on the morrow? Should not these events, which snap so suddenly the silver cord of life, be a warning and a lesson to us who are living in a state of indifference about our immortal souls, and careless as to the present time, but which should always find us watching for the uncertainty of death? And as we know not the day, or the hour, that death may lay his cold hand upon our mortal frame, so let our ignorance of the time be the very reason of our preparation to meet it; and death is to none more uncertain than to the sailor, who is at all times surrounded with danger; we should all make death more familiar to us; it will not shorten our days, but rather add to them, if in the language of David we can say, My soul thirsteth for God, for the living God, when shall I come and appear before God? The power of godliness in the christian takes away the venom of the sting of death, and crowns our victory over the grave with this triumphant promise, "Because I live ye shall live also." Every day of the christian is, literally speaking, as long as two to the worldling.

“The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.”

I am now advanced to another Sabbath day, but every sabbatical rest is fleeting away upon the wing of time, and drawing us on to an interminable rest, or to unceasing misery; it therefore behoves us to have some concern about which state best suits our immortal souls; “the night is far spent and the day is at hand,” reflect then, “whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest,” and, “whatsoever a man soweth, that shall he also reap.”

I am come now to the last week of our encampment on the sandy beach of Here-kino; we were employed to day (Monday) attending the schooner, whose bottom required to be examined after taking the ground. The poor widow of the part owner of the schooner arrived at our camp to day, having travelled from Monganui, a distance of twenty miles, bringing two out of the four children with her. But who can describe the agonizing pangs which were rending her heart; heavy indeed was the throb which wrung the breast of the poor native mother and widow, her distressing sighs affected many hearts in our camp, hearts too often cold to incidents which ought to call forth our sympathy, that we may breathe the words of condolence into the ear of the afflicted mourner; for though these words, in the first transports of woe, may pass unheeded, yet they sober down to calmness, when the comfort of religion, the only true friend in need, lends its aid, and tells the before almost heart-broken widow and maternal mourner, that He who gave the blow applies the cure; that He who has bereaved the

the widow of a beloved husband, the helpless children of a kind father, supplies his place; He will protect them, guide them and cherish them, let them look to Him as their heavenly father and never will he desert them; cold indeed must be that heart, when death comes to take those whom we once knew and loved, which can withstand the tear, the sigh; alas! it often happens that the dead are too soon forgotten, without any spiritual impression made upon the living; but buried as we may be in the things of sense,

In three short moments death shall teach us more,
Than life in three long years, or in three score!
What death conceals, in Judgment shall be known,
Where truth shall triumph, and the truth alone;
What then remains untold to heav'n or hell,
That great infallible eternity shall tell.

Another native courier now arrived to inform us that a body had been washed up upon the beach at a short distance from where the boat was lying, and that the natives had buried it in the sand. This being the last week of our encampment we were employed washing our clothes and bedding, ready for leaving the sandy shores of Here-kino. In glancing round upon our camp, most of our huts seem to bespeak the period of our departure, for their once smooth verdant roofs are now withered by the sun's scorching beams, and seem beaten by the howling blasts of the unsheltered desert passing over them, which gives them a rugged appearance, as if cognizant of the departure of their occupants. This week we are actively employed loading the Neptune with the remains of all the stores, and clearing the camp of every serviceable article, so as to leave us only in marching order, with the exception of leaving sufficient for six men and a

lieutenant, who have instructions to remain by the wreck till further orders.

I am now brought to the seventh and last Sabbath of our encampment, when the noise and bustle of a camp life ceased for a time, that the soul might enjoy its quiet foretaste of rest, typical of a more blessed and endless one; and I cannot quit the spot where God's mercies were so abundantly manifested to us, by turning my back with ingratitude upon that God, who had watched over us, fed us, and preserved us in health during our fifty-two days of sojourn on this barren spot; and though a few years have rolled past since that disastrous event, and the recollection of those past mereies have been absorbed in worldliness; still, remember, man is ever exposed to danger, woven together as his life is by those delicate fibres which bind it up for a short season, and which are liable to any sudden derangement, which would check the vital power of action, and cause life to become extinct.

Let us embrace then our Sabbath day privileges and mercies, whilst the providence of God graciously permits the opportunity to exist, for every day does not bring a day of grace for all to enjoy; thousands there are now this very day slighting their day of grace, or trusting to another day of salvation; they think that "the morrow shall be as this day and much more abundant;" but, "boast not thyself of tomorrow for thou knowest not what a day may bring forth." Seeing as we do God's repeated mercies from day to day, is it not our common and bounden duty to send up our daily praises to Him in return? And are we safe from falling into a similar situation of distress? Are we sure that God will spare our lives again, as he has done? for having once called

and we refused, He may laugh at our calamity and only mock when our fear cometh : this was only as a warning from God how that in the midst of life we are in death, and that His power alone can rescue us from its jaws. But the Lord was mightier than many waters, for He said Peace, and their noise ceased ; He arrested the proud waves and said, “ do my people no harm,” so He brought us safely through them on dry land, and then His blessings followed His mercy, for He prepared a table for us in the desert, and gave us our daily bread, although we ungratefully forgot our daily thanksgiving ; and he softened the hearts of a people whose delight was in war, and He changed their nature, as He did the ravens in the case of Elijah, who brought him bread and flesh in the morning and evening ; He also gave us health and strength and fitted our constitutions for their daily labour, during the whole of our sojourn where he had in mercy placed us.

But I must remark on this sacred day, that, instead of reflecting upon God’s repeated mercy and goodness, and recounting all the blessings by which we were, by His infinite wisdom and His unceasing providence, sustained, and making this Sabbath day a day of spiritual application to the God of our salvation, “ that He would grant us according to the riches of His glory to be strengthened with might by His Spirit in the inner man,” the march on the uncertain morrow excited our feelings, and carried our affections wholly from that God by whom alone we lived, moved, and had our being.

O when I look back at those bleak barren sands,
And view Thee, O God, with stretched out hands ;

I am lost in Thy love, Thy mercies how great!
Thy purpose in wisdom, what man can relate?
I live a mystery, a monument, man!
A worm with a spirit, O infinite plan!
I grovel in earth, and I wander from Thee,
Yet God, Thou continu'st Thy favours to me.

The three friendly chiefs, Puhipi, Morina, and Ma-kauri, made their appearance to day in readiness to take their leave of us by daylight on the morrow. The crew all mustered this evening in marching order, to be in readiness by daybreak the next morning; too great was our joy, too little our gratitude to our Saviour and Creator. Thus ends by the grace of God our fifty-two days encampment upon the barren shores of Here-kino in the Island of New Zealand.

THE MARCH.

What is life but a march? Take us from our earliest stage of infancy, and before the tongue can lisp the name of mamma, or our limbs are strong enough to perform the balancing office to support the infant frame; this is, as it were our "mark-time" of life. And, again, watch us in that stage of life when we begin to prattle and run alone, to the time that we are eagerly aspiring to man or womanhood, when the time seems retarded, in our intemperate desire for its flight; is it not then our slow march of life? We obtain at length our long wished for period of man or womanhood, it comes with its cares, its troubles, its perplexities, and sorrows, and we soon find life, in its fleeting stages, to be a quick march. Let us next run through the stage of our mental faculties, and the decay of nature warns us that our "earthly

tabernacles" must soon be dissolved; we then arrive at our helpless second-childhood days, and on taking a retrospective view of life, we now find it to be a forced march into the grave.

On the morning of the fourth of May, by five o'clock, every one was in readiness for the march, except the horse which was hired to carry some luggage, and he strayed away towards a valley for the sake of better grazing, but this did not affect the main body of our crew who had now gone forward. About half an hour elapsed before the horse arrived, led by a native to the tent door; it was accordingly loaded; this was a most amusing half hour too, for no sooner had the crew fallen in from their huts, than the natives rushed into them, to sack them; but I am afraid the poor fellows found little more than the animals peculiar to their country, which were rats, mice, and fleas; and strange to say that for the first ten days of our encampment we were perfectly free from these vermin, nor did the sands during this time present any trace of their being, but from this time we were very much annoyed by their running over us during the night; and in the morning, when the sands had not been disturbed by the wind, we could distinctly trace their marks to their hiding places.

The horse being now laden, we proceeded, four in number, accompanying the horse; our journey commenced along the beach, with the sea open to us, until we came to the borders of the river Here-kino, which we continued to skirt till we were abreast of the Puke-roa's Pah, on the opposite side of the river; here we arrived just in time for the last boat's crossing; the horse was here unladen and the luggage embarked for the south

side of the river; the Captain, seeing all was right before him, now crossed the river himself, and the natives took the horse round the winding banks of the river, until they found the water shallow enough to cross. By seven a.m. all the crew had crossed the Here-kino, and mustered near the Pukeroa's Pah, after which the main body again went forward; but here, as at the first onset, myself and the boatswain were detained by the horse in his long meandering route, and it was three quarters of an hour before the horse and two natives arrived; the main body of the crew were now three quarters of an hour in advance of us, we again loaded the horse, and proceeded in the track of the main body; our party, consisting of the boatswain, myself and two natives, knowing we were much in the rear of the crew, set out in good earnest for our first stage at Wangape.

It was now for the first time that we had to experience the difficult travelling in New Zealand, up slippery ascents and down again through the same, and then over swampy land up to our knees; this was the walking we had for the first half hour, after which we began to ascend a steep mountain; when we had got about one third up, we discovered our Purser's steward lying in the thick grass by the side of the beaten path; he was nearly hid from us, and was knocked up from fatigue; necessary assistance was rendered him by our native escort, who we left him as a guide; we here gained intelligence that the crew were about half an hour in advance of us, and as a stern chase is a long one, we clapped on some additional power to come up with them; sometimes we were completely hid from each other by the thick bush, when scarcely a yard distant from one another, above us the



mountains were towering, below us the valley was clothed with her thick foliage of forest grandeur. It was here that our Boatswain's shrill voice, as familiar in the forest as on the ship's deck, made the forest dale to echo with his lively and cheering strains, by which he led us onward through the woods; his hearty laughs would be repeated by our native guide, and so transporting was the scene, that the very birds too of the forest seemed so charmed with the human voice, as to respond with notes of gladness. We were some time before we cleared the forest, when we opened upon a beautiful prospect from a clear eminence, looking down into the deep and thickly clad valley beneath us, and then again up at the pyramidal mountains above us; the highest of this kindred chain of mountains was capped by the passing clouds, which masked their beauty for a time.

The horse behaved admirably well, heading his way with cat-like activity over hill and dale. The natives, too, astonished us by the rate at which they travel, with their heavy burdens at their back, and through a country where we could with difficulty, and with our comparatively light loads, ascend and descend without occasionally assisting ourselves by the projecting branches; yet the natives went on with a perfect indifference to any obstacle. It is a true proverb that "use is second nature;" and it was strange how our party fluctuated as to number, suddenly increasing and decreasing.

After we had travelled two hours, we came to a beautiful clear little stream of water, which was icy cold to us who had been struggling to gain the mountain heights, whilst the perspiration poured freely from us, although we were often shaded from the sun by the

spacious bower of the forest. It was here that the gentle waterfall was continuing its fertilizing course down the valley beneath us, so that, although the journey was fatiguing, still, there were pleasures interwoven to overcome a murmur; it was here we sat down by the musical rill to rest and to bait our noble beast. It was now that my empty preserved meat tin came into use, which I carried slung round my neck, in the event of the Captain wanting a little tea in the evening, or for any other purpose during our march.

At this beautiful cool rill I nearly filled my quart pot with water, and then added my day's allowance of rum to it, and four of us drank of this cool and refreshing beverage: whilst six-water grog would have been considered a punishment on board, eight watered grog was a luxury on shore; this beverage and a piece of biscuit was enjoyed as much by us as the luxuries of a dining room would be by the guests of a lordly man.

Here, surrounded with forest beauty, and forest stillness, were the birds' pleasing notes, and every green spray seemed joining in harmony in praising their creator: gentle showers were nourishing the giants of the forest, and, filtering through their branches nourishing each young shoot in its descent, found its way to the mossy ground, and formed this rivulet which so much refreshed us. Yes, even in the deep recesses of this forest of God's own planting was there found much to recruit the strength of us travellers, yet few alas could see the All-provident source from which it sprung.

After a few minutes' stay for refreshment, we again continued our journey, and soon gained a commanding view of the serpentine river of Wangape; from this

eminence we could discern the canoes belonging to the Monga-Monga chief crossing with our crew, who appeared in the distance from us on the heights like moving specks upon the water. Here the land was very deceiving to the eye, for in looking down from the lofty mountains we had no idea of the winding descent, or the extent of marshy land which extended from the base of the mountain to the edge of the river; into most of these swamps we sank deeply.

It was in the midst of this swampy land that we noticed the remains of some stout ancient Pahs still standing, upon which their rude carving was still extant. Swampy land appears to have been chosen for the erection of their fortresses, either for the convenience of the water, or for the sake of the inundated channels, or natural moats, which nature has formed, so as to render them the more secure from attacks from the neighbouring chiefs; but the best of them are but filthy dwellings, from what I saw, the stench of which was so disagreeable, and their habits so averse to cleanliness, that I compare them to pig-sties; such a system would never answer in a country whose atmosphere is susceptible of pestilential vapor arising from such filthy habits.

But see the wisdom of God in adapting the mode of our existence to every clime, wherever He has been pleased to plant his creatures. How beautifully has he arranged and contrived all his works, and what harmony do they present to the mind of that man who loves to meditate upon them, when he observes what care God takes of all the creation, which He has moulded by the word of his power.

In this land we hear of no venomous creatures, or wild

beasts, the bush is therefore a safe habitation for the native, and the very roots of the forest afford its inhabitants subsistence, so that on occasions of war, to starve the New Zealander to a surrender has already proved no easy matter.

After passing these ancient remains of heathen structure, we soon arrived at a small Maori, or native village, belonging to the chief Papahia, a chief, I was told, of no reputation, and whom Nopera, our friendly chief, speaks of thus, (*Kotona tinana hipane me te tinana oti tongata kotona wakaro hirite ki to to tamarika wakaro*.) "he has the body of a man, but the thoughts of a child." It was in the vicinity of this settlement, that we discovered our worthy, kind, and humane paymaster seated on the ground, overcome by fatigue arising from indisposition prior to leaving our camp; here we remained for a short time, and shared alike in our humble morsel from each haversack, and a native woman, whose hair betokened her three-score journey through life, kindly brought us water in a calabash: Woman, may the missionaries of Christ lead thee, through the light of the gospel, to that living spring that flows from Christ the Fountain Head, even to that "Well of Life," that thou mayest drink of the joy of heaven, after thirsting for the living God on earth.

It was now that a European settler was passing on horseback, who willingly offered his beast to our way-faring travel worn officer; this was one of the few Samaritans of our modern day, I shall come nearer to the Priest and the Levite towards the conclusion of my narrative. We were now able to proceed on towards the main body of our crew, which, in a short time, brought

us to the brink of the river Wangape, and after skirting its borders a zigzag mile and a half, we could discern the crew distinctly, in groups, under the lofty forest trees, whose bending and drooping branches formed a covert from the periodical showers and sunshine; here we could discover the canvas haversacks in motion, which were symptoms of having "piped to dinner," and as the canoes continued to return, after landing the men on the other side, we had not long to wait; we therefore loaded the canoes with ourselves and our luggage, and swam the horse across with the assistance of another canoe; when we had crossed the river we found the crew at dinner, they having crossed at eleven o'clock and our party at noon; such a pic-nic party never assembled before at Wangape, but I much question if there was ever so much light-hearted glee amongst the more luxurious pic-nics at Richmond, or Kew, as now buzzed from our way-worn merry crew, who were in a solid mass of mud above their knees; some of us complained of being stiff after our short rest, and wished again to be on the move.

After dinner, it was arranged that the horse's burden should be eased by hiring fresh natives, for the pass through the woods was so narrow in some places, that it was with great difficulty that we could thrust ourselves through. We now started from Wangape until two beaten tracks met, and then we were again separated from the main body, for the crew took one as the nearest and best for foot, and we took the one recommended for the horse. Our Paymaster led the way on horseback, attended by our guide on foot, the native carriers followed; we had some heavy up hill work, which obliged man and horse to rest at intervals; we passed summit after summit, as if

we were never going to reach the top of the mountain ; having at length gained the top, we soon lost sight of the beautiful serpentine river at Wangape, by the adjacent mountains intervening, and hiding the prospect ; we now got some pleasant walking upon the table mountain, which enabled our Paymaster to gain ground with his horse. On arriving at the brow of the mountain, we got sight of the crew, from this eminence, progressing through a deep clear valley, looking down over the forest slope upon them ; during the time this sight was arresting my attention, the native, who conducted the horse with the luggage, had disappeared ; the maori, or native carrier, made me understand, that his countryman had taken another road, thus placing our Paymaster in a fix, for his guide was playing the artful dodge with him, for the natives who were with us must have known the road well, and the difficulties attending it with the horse ; we travelled on very well until these difficulties became apparent, for the pass was not only narrow but very perpendicular and slippery, so that we were obliged to lower ourselves down in many places by the branches of the trees.

The native now served his turn by giving us to understand the impossibility of getting the horse down the pass ; nevertheless the effort was made, and more than once at the risk of breaking the horse's legs ; the native now offered, for a certain sum, to take the horse back and meet its rider on the beach, where the pass would bring us out, and so it was, for when we got clear of the thick forest, and had ascended a clear eminence, we saw him riding at full gallop along the sandy beach ; here again we sighted the crew, who behaved admirably well on the

march ; the sun had a very pretty effect upon their white haversacks, sometimes the rain would sprinkle them, and then the sun's rays would bleach them.

It was now that the sea was plain before us ; yes, that very sea which had driven us upon its shores, but its proud waves were stayed, and nothing more than the "cats-paws" were fanning its surface with their light air. Although it had laid waste and destruction before it, yet we could hail it as an element most familiar to us ; for far across its expansive bosom lay the objects and desires of many a heart ; and after all the dangers to which we had been exposed, we were still buoyed up with the hope of riding in safety over it again, and tell in our homes in England what great things the Lord had done for us.

We now descended the mountain and soon reached the sea shore, this was the first level road we had had for any length of time. It was now about four o'clock in the afternoon ; the first obstruction we met with was a rocky point, over which, in some places, we had to climb, but ten minutes walk soon cleared us of this rocky soil, after which our journey became less tedious ; we therefore continued our course along the sea coast until half-past five in the afternoon, and just as the sun was dipping beneath the western horizon, and rolling away another day into eternity.

Night now advancing, the old chief Monga-Monga, who had accompanied the Captain as guide at the head of the crew from the Pukeroa's Pah, now offered to take us to a native settlement, belonging to a chief called Papahia, and to get us a shelter there for the night ; but the Captain preferred a cave which we had just passed

upon the sea shore, we therefore all turned back and took up our abode there for the night. We were now about fourteen miles from Hokianga; the first thing we did was to gather some fern to form our beds upon the rock, and some sticks to kindle a fire for making some tea, so that as many as had pots for boiling water put them into use, and passed them round for each other to drink in turn. I leave the reader to judge what a piratical appearance we must have had in the cave, where the gleaming red light of the fire reflected itself upon our countenances, whose beards had not gone through their accustomed operations for so many days. The dimensions of the cave were about ninety feet by eighty, and about forty in height, with a jagged arched entrance, only one solitary candle would burn in the cave, the end of the candle was stuck into the handle of a bayonet, with the point in the chink of a rock, this was placed in the left hand corner of the cave, as the only place where a candle would burn, for there was a monstrous great hole at the head of the cave, by which the eddy-draft nearly suffocated us with the smoke from the fires.

Our beds consisted of fern, and the driest grass that we could collect in the neighbourhood of the cave; this, with our blanket, formed our bed. This was the time when a dissatisfied taste would be brought to its bearings, when there was no luxury to pamper our appetites with; we had our evening's rum, and our tea before going to bed, and I took particular notice of many remarks being made at the time how refreshing the tea was, although it had lost much of its flavor, having been so long upon the beach: it may be denied now by many, with whom circumstances alter cases.

The writer has never signed the pledge that he will not drink that portion which the government has duly considered will hurt no man in its honest use, neither will he murmur at the strenuous endeavours of that government whose chief aim is to make every moral improvement in our navy, by annihilating that enemy *drunkenness*, which has ever been the mainspring and forerunner of all disorder and mischief, not in the navy only, but in families, and in societies; and most bitterly has our navy felt its ill effects in times past, when many a good officer's character has been tarnished with *tyranny*, in the ears of the public, by his persevering endeavours to suppress that demon *drunkenness*; and every sober-minded man cannot but admire the present system which is tending to undermine that noxious disease, and to make the British Bulwarks not only Men of war, but manned with men of morality; that more unity may be established in every ship, and less animosity stirred up between ships' companies, and a more loyal feeling be displayed throughout.

Instead therefore of indulging in any intemperate propensity, which might have excited us to do wrong, we were guided by a sober feeling of love one toward another. What peaceful and blessed floating habitations would our ships prove; what a jewel it would be in the crown of England, if we could see the soldier and the sailor walking arm in arm, and side by side with each other; why should it not be? when they share alike in the casualties of war, and fight side by side on the battle field, and their energies join in the same common cause to defend their country's rights; let us then annihilate, by love, that incomprehensible antipathy one towards another; let us not only show ourselves victorious on the

field of battle against our national enemies, but fight manfully against the diabolical agency of satan; it is this arch-deceiver who sows the seed of rancour in our hearts, in order to stir up discord amongst us; let us be wise enough to defeat his purpose by a continuance in well-doing.

As soon as our fires were kindled, our water boiled, and we had had tea, we rolled ourselves up in our blankets and lay down upon the fern for the night: as I laid upon the shelving part of the rock, I could see at one time, through this monstrous great hole at the head of the cave, the stars beautifully twinkling, and then the dark clouds would overcast them, and the wind would whistle through the cave accompanied with heavy squalls of rain, which beat in at both ends of the cave: added to this was the roaring of the sea at the entrance of the cave; very few of us slept soundly that night, for I observed a stir in the cave nearly the whole night, and heard but little snoring: thus ends the first day's march.

On the morning of the 5th of May, we were up at four o'clock, and had breakfast upon the best that our travelling larders could afford; but I fear that most of us forgot our grateful ejaculation to that almighty Being who was giving us day by day our daily bread, and guiding us in safety through the wilderness; although we still rebelled against Him, He still rained down the manna of His loving-kindness upon us; but it was not for our deserving, but because God's mercy endureth for ever.

After breakfast we commenced the march for Hokian-ga, and it was now that the cause of our general restlessness in the cave was made known, and which gave rise to our most joyful adieu to the cave, not only to our damp lodging, but to those thousands of expert hoppers which we left behind us, whose performances upon our

skins proved that they understood the art of ingeniously tormenting us; this cave was a place of resort for most of the native travellers, bound to the northward, as a shelter for the night. The morning wore a threatening aspect, having broke with distant thunder, which, as it neared us, made its peals re-echo from hill to hill, as the conflicting elements passed over us, but which left only a gentle shower behind them.

After travelling for about two hours and a half, we made an inland course for the purpose of cutting off the lofty sand head at the entrance of the river Hokianga, which in a short time brought us into a deep sandy valley, where the sandy mountains were towering some hundreds of feet above us. At this spot we halted for a short time, which gave the Captain an opportunity to visit the graves of our lamented shipmates, about a mile and a half from the spot where we halted. Here, in this valley, ran a broad but shallow stream of water, which was filtering through the sand hills and hastening on its course, towards the great recepticle for all rivers and streams.

Reader, so is our stream and time of life fast ebbing into eternity; here we sat upon its banks between the desolate mountains, but however desolate a place may appear to the human sight, there is a still small voice that can make glad the solitary place; I may say of a truth, that no place is solitary to the christian, for the presence of the Lord lights up every dreary scene with a joy emanating from his divine influence upon our soul, which can make even the desert to rejoice and blossom as the rose. The only spot of verdure to be seen in this valley was by the border of the stream, by which it was spontaneously nourished; here we refreshed ourselves with a drink from the cooling stream.

After a short delay the Captain arrived with the old chief Monga-Monga, from his visit to the Pinnacle and graves of those departed. It was now about half-past eight, a.m., when we all set out again, with the Monga-Monga chief accompanying us as our guide, which he did all the way from the Pukeroa's Pah, and whose own Pah lay at the foot of the sand hill, and on the river, at the entrance of the river Hokianga, and towards which we were now advancing.

We now began to ascend the lofty sand heights, and after labouring hard to reach their summit, we had, as at Wangape, that commanding view which immediately strikes the eye, and communicates to the heart the majesty and grandeur of creation, which came forth so beautifully arrayed at the word of the creative power. Beneath us lay the river Hokianga, meandering as far as the eye could see, separating the lofty hills covered with their evergreen foliage to the very summits, and well deserving the skill and pencil of the artist.

I must now refer the reader to the 3rd chapter of Deuteronomy, where God promised Moses a sight of the land of Canaan from the top of Nebo, overlooking the Jordan, which he was not permitted by God to pass over, into the promised land.

Upon the summit of this mountain we halted, until the rear was brought up, the Monga-Monga at the same time drawing a line with his stick over the sand, and laying down sideways upon it, he put the *tapu* upon it, so that no person dare break that line to cross it, without incurring the greatest displeasure of the chief; the punishment of doing so among the natives is death.

When the rear was brought up, the Monga-Monga re-

requested the Captain to announce our arrival, to the settlers on the banks of the river, by firing three volleys of musketry, asking the Captain at the same time to furnish his tribe, who had brought their arms with them, with blank cartridges, that they might join with us in the volleys. This announcement, or signal, from the heights drew all the settlers in the vicinity of Hokianga to assemble with all their boats at the Monga-Monga's Pah, in readiness to receive the crew. The Monga-Monga now took the *tapu* off, by walking backwards over the line which he drew on the sand; all the crew then followed in the rear of the chief who conducted us down to his Pah, sinking up to our ankles in sand the whole way down, until we came within three quarters of a mile of the Pah, when the soil changed from sand to black muddy sloughs, and marshy land, which continued by a zigzag route all the way to the Pah, where we arrived at a quarter past eleven.

This chief's Pah was situated in one of the worst swamps we had yet seen, and the disagreeable smell that issued forth from the Pah was anything but pleasant; this smell was occasioned by some stinking skaits and shark, which were lying exposed to the sun upon their Wares, or huts; this is the venison of New Zealand. Several of the settlers now began to assemble in their boats near the Pah of the Monga-Monga, bringing with them their little presents to satisfy our present wants, amongst which was a good fat pig for the ship's company, which was received most thankfully. The *copper-maoris* were steaming in the Pah, a pleasing sign; the potatoes and kumaras were ready for placing before us, and were served up in newly made green flax baskets, which the natives call *pero*, or plate, and spread them out in differ-

ent places in the Pah, that we might help ourselves where we pleased, and of which both officers and men shared alike.

We remained about an hour in the Pah, during which time the settlers were getting their boats ready to receive our crew, as the flood tide was beginning to make; all the settlers, though few in number, gave us their friendly assistance, most of whose boats towed the Waima, a large boat belonging to the Horeke, the estate of a naval settler; by twelve o'clock the tide answered, and taking our grateful leave of the Monga-Monga, we embarked for the Horeke; the boats towed five in number, and having the current in our favour, we glided rapidly over the ground, and sometimes the gentle breeze would shake the infant branches of the forest, and fill the sails of our boat, in its zephyrous course across the river, which thus enabled the rowers to rest upon their oars at intervals.

The day was altogether favourable, the birds were hymning their Maker's praise on either side of the river, responding in melodious echoes at every narrow winding of the river, followed by the occasional hurrahs from the crew, to cheer them at the oars, when the long train of oars would all tell on the water together; and to those who were not toiling at the oars, in their turn of spell, what leisure they had to reflect upon the works of God, and ponder on His beautiful creation, that there was the meridian sun striking his rays of heat from his seat of majesty upon us, and that it is God who hath brought such dazzling splendour out of chaos; but as gradually as this bright orb was sinking another day away, and the current was sweeping along its smooth surface our one hundred souls, so the current of time was not the less idle;

and while the sun continued to shed his enlivening beams upon the tops of the lofty eastern forest, we were shaded by the great western until it gradually declined from our view, leaving us in the cool and silent shades of evening. On passing the residences of our old friends in the river, (for the *Osprey* had been in the river before,) we gave them a volley of musketry as a salute from our boats, when those that had guns returned the compliment.

At about half-past five in the evening, the boats, as they approached the shore, formed a line abreast. and discharging a volley together, then landed at the Horeke, the estate of our kind and generous lieutenant settler. We had this day accomplished a distance of thirty miles; here our comforts were all anticipated, for quarters were prepared for officers and men; a bullock was provided with a mess of potatoes for the crew; and the officers joined in the family circle, which strongly reminded us of England's merry homes; there was a great degree of joy at meeting here, and a feeling of regret at parting. It would also be ungrateful in me, to pass over unnoticed the great attention we received from this kind and liberal gentleman and his family, together with that of a Wesleyan missionary, of the Mangungue mission station in the river, who accompanied us from the Horeke to the head of the river, and previously from the Monga-Monga's Pah. Remember them in their labour of peril, and in their struggles for Christ's sake and the gospel's.

I cannot leave the Horeke without making some observation upon one of the laws of nature, which came immediately under my notice there, and may not prove an unprofitable subject for some of our modern Sadducees. Touching then upon the grub of a species of caterpillar,

I think that some beautiful emblems may be produced from its brief history. I had noticed this little reptile in its state of animation, feeding upon the forest leaves, enjoying the rich bounties and blessings of nature adapted to its being. I saw it living in its animal world, and running, as it were, through its animal state of being, or stage of life; I know not the period allotted by God for its existence in its first state of nature, but this I know, that the once living animal falls from the tree, bores its way into the earth, and there dies, then takes root in the earth, and is then transformed into a plant, with its tail or hinder part forming a root; the body is erect, with the plant shooting forth from the head: * hath not God given to this reptile a body as it hath pleased Him? It was sown a mean worm of corruption, but raised an emblem of glory; therefore do not mistrust the power of God, for if He can change this mean worm to a dignified resurrection from the dead, I am convinced that He will raise my poor weak perishing body in glory, if I be found in Him now; for God who struck man off in His own image at Creation, has ever been keeping a watchful eye over him from his fall; nor will He leave him until He has performed His promise by the mouth of His servants, that "we must all appear before the judgment seat of Christ;" then, at the summons of the last trump of God, shall man spring up, as certainly as

* The following information, on the above subject, has been kindly given by Professor Owen.

There is a caterpillar in New Zealand, which, when it becomes torpid, preparatory to its change, is assailed by a plant, which seeks nutriment by growing into the body of the worm, and being thus nourished by the animal matter, produces a wonderful phenomenon; no less than a caterpillar of about 4 or 5 inches long, with a stout plant growing out at one end of it; so that it is difficult to say where the animal ends, or where the plant begins. the outer form of the caterpillar not being altered.

The plant is named *Sphæria Robertsii*. There are specimens of it in the College of Surgeons, and probably in other collections.

this change took place in the worm, out of the animal world into the vegetable world. Thou fool, who dost ask, "How are the dead raised up, and with what body do they come forth?" As Solomon sent the sluggard to the ant to learn a lesson from its instinctive industry, so does the sailor send the fool and the Sadducee to this worm, to teach the first that "that which thou sowest is not quickened except it die," and the second, let him be ever so hard in his unbelief, that a resurrection is as certain as a creation.

Is not the history of this little worm inexplicable to mortal man? and though not a proof, may nevertheless serve as a striking emblem of the resurrection of our bodies; for God works in two manifestations of His greatness; He worked in outward manifestation to the destruction of the Egyptians; so He did when His glory filled the tabernacle; so he did upon mount Sinai: He works in the outward to confirm our faith in His power in the inward: for as the tabernacle was a type or emblem of Christ, in the Word being made flesh and dwelling among us, or the tabernacle a symbol of every real christian, God dwelling within the sanctuary in the wilderness, (thus working outwardly by figures, in order to substantiate our faith in things hoped for,) so I think the history of this little worm may serve as a pattern of the resurrection.

Our stay at Horeke was from the evening of the 6th to the morning of the 8th of May, having one whole day's rest, for many of our legs and feet were much swollen. Early on the morning of the 8th, boats being again provided by the settlers in the river, we embarked to proceed ten miles further up the river, and left at daybreak, under

a salute of 14 guns from the battery near this naval settler's residence, to whom I dedicate the following lines of gratitude :—

'Tis here the shipwreck'd finds a home,
Safe from the tempest and the gale,
Where angry surf, nor billows, foam,
To turn life's ruddy cheeks so pale.
May heaven's blessing thee attend,
And peace and plenty smile around ;
Thy children never want a friend,
When *thy* frail barque shall " take the ground :"
May they as stars in glory shine,
Their youthful hearts to God be giv'n ;
And may the crown of life be thine,
Thee, and thy little flock, in heaven.

The morning of our departure was cloudy, with occasional showers, and continued so the whole day. By half-past eight, a.m., we were all disembarked at the head of the river, and had just commenced our breakfast in a marsh, when a heavy shower of rain descended and wet us through, for no shelter could be had ; the state of the weather, however, did not retard us, and at nine o'clock we took our leave of all the kind settlers upon the banks of the Hokianga, and at the word, *forward*, onward we went for the next stage, the Waimate.

We had now to encounter some very unpleasant travelling, commencing with a chalk and mud looking soil, which was so slippery in the ascent, that it was with a great nicety we could get one foot before another ; this was the start we had for the first twenty minutes ; a few horses were hired for the accommodation of those whose feet and legs were much swollen on the march.

After we had got through this slippery soil, we were brought to the short bush, so named because the long

bush immediately follows, separated by a small opening of fern land ; (they are called short and long bush, from the shortness or length of time it takes to travel through them.) Here we entered the giant wood, where the tall Kauri and Puriri trees combined, and formed a lofty and shaded grove, whose leaves were spangling with the sunbeams, as the light air caused them to wave so gracefully above us. Having passed through the short bush, we came to some level fern land, open and pleasant, being situated between the two forests, but the terror of our journey, from the accounts given us by travellers, was the long bush, to which this level land soon brought us. On asking our guide how long it would take us to travel through this long bush, he pointed up to the sun, and measured off about four hour's run, for nearly everything is expressed by symbols by the New Zealander.

It was certainly anything but easy travelling, for the beaten track was occasionally blocked by an immense tree fallen across it ; and then the roots of the forest all seemed to claim kindred with each other, by being so lovingly interlinked together ; and the density of the thick foliage completely shut out, at intervals, the daylight ; it was like journeying in the shades of evening. In some places of the wood, deep hollows were formed from the nature of these giant roots, so as greatly to impede our journey, sinking up to our knees and middles between them ; they were as slippery as glass, and appeared as hard as a stone, and this made us catch at some high grass, which grew on each side of the pass, to prevent ourselves from falling, which cut our hands very much, although we were warned by the natives not to touch it ; it was called by the natives, Toi Toi ; so that

whenever we made a stumble upon the greasy roots, we caught either at this grass, or at the stiff leafless stems, which were worn off by the constant friction of the native traveller in the narrow pass ; many of our crew suffered through preferring to travel without shoes ; by a little after twelve o'clock at mid-day, we came to a little light opening in the forest, where we all seated ourselves in a group, and went to dinner ; but humble as our fare was it was worth a blessing before it ; we had scarcely seated ourselves down than we got a repetition of what we had at breakfast, which soon drenched us to the skin, so that the biscuit in our haversacks was well soaked, and I need not say how many hours soaking the salt beef would have stood, and not have been the worse for it.

At about half-past two o'clock, we got through the long bush into more open ground, which was both swampy and slippery, falling and picking ourselves up again as quick as we could ; nearly the whole of our journey, from the long bush to the Waimati, a distance of ten miles, was through muddy pools, and over streams, through which in some places we had to wade as we had done before.

By four o'clock we were in sight of Heke's Pah, which lay to the left of the great natural reservoir at Homapera ; the name of this place, where the Pah is situated, is called Okaihau, and had been attacked the day twelve-month that we passed through it ; this place was then filled with living inhabitants, and rife with war, we now found it in a most dilapidated state, and without one single inhabitant.

It was at this Pah where the *North Star*, and the *Hazzard's Ships' Companies*, with a part of the 58th,

96th and 99th Regiments were engaged, in which the enemy sustained such a severe loss ; I think our loss was 13 killed, and 26 wounded ; and on the part of the natives, 100 killed and wounded, among which were several chiefs belonging to Kawiti.

In the course of another half hour we drew near to a Pah belonging to Wake Nene, where a part of his tribe then resided, but principally women, who with well disposed feelings towards us pressed us to remain, crying out as we passed, " Ekoru ma enohora ki te kai" (friends stop and eat), for their Kumaras and Potatoes were then steaming in their Pah, but our time would not admit of any stay, as it was fast approaching dusk ; we were often deceived as to distance, both Europeans and natives seem to differ upon this point. We continued our rough journey until we arrived at the Waimati ; here we could fancy ourselves upon British soil, from the appearance of the cultivated land, and the uniform arrangement with which the different boundaries were marked out ; here stood the farmyard, with every domestic animal to strike the senses with the strong representation of the scenes of home ; we had not witnessed, any where, such home scenes as at the Waimati.

It was a little to the right of this place, where the Pah at Ohaiawaiawai belonging to Heke stood ; the ground, I was told, belonged to Pene Tawi, who is said to have been a very influential chief, and one of the chief rebels, though so little spoken of. It was here that the severe carnage took place with the before named companies of the line, reinforced with the *North Star* and *Hazard's* crews, together with the *Auckland* volunteers, which proved so fatal and unsuccessful an attack.

We arrived here about six o'clock in the evening, some of the best walkers arrived a little before ; the Captain not making his appearance among the first who arrived, a native was dispatched away with a horse for him from the missionary residence, but the Captain very humanely and sympathetically turned it to better use for the sick and lame behind him.

By a little after six o'clock we had all arrived at the missionary settlement, where preparation was made for us, for here were spacious and clean quarters for the crew, with plenty of potatoes just cooked, fires kindled to dry ourselves, and clean straw brought for us to lie upon, and the kind missionary paid us frequent visits, inquiring after our comforts, at whose table our officers joined, and were comfortably entertained during the night ; a prayer, too, was offered up to the throne of grace, and thanks for our safe deliverance from the late impending dangers, by this worthy minister of the gospel, beside whose residence stood one of the fair daughters of Jerusalem, so beautiful to the eye of the christian, even the temple of holiness and joy of the whole earth.

It was this that graced the scenery, for the light of the gospel threw out the landscape with additional beauty on the dark ground of heathenism, so that whilst the eye was beholding the magnificent works of creation, the heart felt impressed at the same time with a deep sense of sacred awe and reverence for the divine majesty, who hath said to Jerusalem, " thou shalt be built," and to the temple, " thy foundation shall be laid ;" and there she stands upon the holy hills, immoveable ; many a voice has been heard, " down with her, down with her, even to the ground ;" but she has a sure support, for Christ is in her walls, the foundation and pillars of her.

Only let her ministers be, like saint Paul, zealous in the cause of Christ, seeking not their own glory, or to be worshipped in the place of God, and to be bowed down to as a creature idol ; no, it is for the true servants of Christ to stand at the foot of the mount, and to hear the thunderings of the voice of God and tremble.

Now is the time of trial for the church, that her faith may be tried and proved ; if it be of man, it will come to nought ; if it be of God, it will stand the fiery trial, and be found unto His praise and honor and glory, at the appearing of Jesus Christ ; for if we look to the arm of flesh, it is as grass that withereth ; if we look at his glory, it is as a passing shadow. Let us then look to Him, whom it is the Protestant's privilege to worship, who sitteth high above all flesh, and call upon Him as the Father, who, without respect of persons, will judge according to every man's work ; the few useless branches that have fallen away, or been lopped off, from the vine, or church, have only tended to strengthen her holy roots, by making them the sounder, in order that it may bring forth and bud the more abundantly ; or, to borrow as an illustration these words from the learned member for Edinburgh, " Let the wintry blast come, it will but scatter the sere leaves and snap off the withered branches, the giant tree will only strike its roots deeper into the soil, and in the coming spring time put forth a rich foliage, and extend a more grateful shade."

Here then, stood the goodly edifice, where but a few years ago it was a land of gross darkness, but now the bright light of the gospel has expelled those clouds of heathen darkness, through the Dayspring from on high, and our zealous missionaries are adding unto the church,

daily, such as shall be saved; we, therefore, as shipwrecked seamen, had good reason to be thankful, that God had so crowned their labour with success in his most glorious cause. Whatever good we receive, let God have the praise, who worketh all things after the counsel of His own will; had there been no gospel, there would have been no missionaries, so that by the effects of the gospel, we were saved from falling victims to their barbarous and savage natures: to this reverend gentleman, I return thanks in the name of the ship's company.

On the morning of the 9th of May, by ten o'clock, we mustered what horses we could, for the conveyance of the sick and lame; and these, with the native carriers, being now ready, we again set out for our last stage, the Bay of Islands, about fifteen or sixteen miles distant; the roads were rather better than we had hitherto found them, and the morning the finest we had had during our march; but, owing to the recent rain, it was rather uncomfortable underfoot; but still this mattered but little, as we had frequently to wade through streams as high as our shoulders, with the exception of the sick, of whom all possible care was taken; for, not having horses enough, they walked and rode by turns; thus progressing, we continued our journey, until we sighted the high land of the Bay of Islands, overlooking the settlement of Kororari-ka: we now entertained hopes of reaching its shore; after skirting, for a long time, the serpentine stream, and crossing the many rivulets which were claiming kindred with it, we at length found it to terminate in the beautiful falls of Waitangi.

It was about here that I heard the noise of horses' hoofs behind me, when three young men, of rather gay

mien, passed by us, at a slow trot, with an air of indifference ; I was informed, that they were the sons of some early established missionaries in this colony. I questioned myself whether these three young men had ever been taught that affecting moral lesson of the parable of the good Samaritan, by their reverend fathers, if so, "these were they which receive seed by the way side," for they must have passed several of our men on the road, who were left behind some distance, whose legs and feet were either swollen or lacerated by the march, and whom they should have looked upon with the eye of a christian, and the sympathizing heart of the good Samaritan ; but like the Priest and the Levite, they passed us, with a cold indifference, on the other side.

How many christians do we see,
Devoid of generosity ;
The Priest and Levite well describe,
The narrow minded hoarding tribe,
Who pass their suff'ring brother by,
And view his pangs with careless eye.

We continued our journey until the hour of three in the afternoon, when we arrived at the summit of a mountain, having a view of the beautiful waterfall of Waitangi, with the adjacent mountains, which encircle it inland, and the Bay of Islands and the sea open in our front.

I shall now draw the attention of the reader to the 23rd chapter of Numbers, for Scripture gives the best illustration of all good books. I am one that would not attempt to draw another stroke with my pen, without my Bible open before me. In this chapter the reader will find the timid Balak, king of Moab, much troubled at the previous conquests of the Israelites, especially as they were now pitched in the territory of Moab ; but Ba-

lak was in fear where no fear was, for Moses, no doubt, acquainted the heads of the nations of the orders that God had given him for Israel, before he attempted to march through their land, for it was through the obstinate refusal of Sihon king of the Amorites, that they were defeated by the Israelites; and to prevent any collision with the children of Israel, Balak, king of Moab, tries to bribe Balaam to curse Israel, so as to weaken them in the power which God had heretofore manifested in them, in the sight of Moab, over their neighbouring nation, the Amorites; for which purpose king Balak endeavours to seduce him by some great reward, and conducts Balaam for this purpose into the field of Zophim, to the sight of Pisgah; but the order of the camp intimated that the blessing of the Lord was upon Israel, and Balaam is forced to come to this brief conclusion, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! surely there is no divination against Israel!"

I return again to the mountain, from which we could see distinctly that vacant spot where once stood the little thriving settlement of Kororarika, but now in burnt fragments level with the earth, beneath whose surface lay the ashes of those who stood foremost in its defence, and over their remains is this inscription:—

The warlike of the isles,
The men of field and wave;
Are not the rocks their funeral piles?
The seas, the shores, their graves?
Go landsmen, track the deep,
Free, free, the white sails spread;
Sea may not foam, nor wild wave sweep,
Where rest not England's dead.

It was upon this summit that we halted, from which we could discern the camp of the 58th regiment at Victoria, with the river Waitangi separating us; upon this mountain we fired a volley, to announce our arrival in the Bay of Islands; here we waited till the sick came up, when we all went to dinner, and afterwards waited for the boats of the Racehorse, then lying at the Bay of Islands, to receive us; we then descended the mountain, and remained upon the banks of the Waitangi, and there we discharged our horses and native carriers; the boats of the Racehorse conveyed us across the Waitangi river to the camp at Victoria, where the hospitable, kind treatment of the 58th regiment, encamped there, assisted to restore us.

How strange it has often appeared to me, to witness the antipathy which seamen entertain towards soldiers, from what cause I know not; but a still stranger inconsistency appears, when you find it is not reciprocated; for here we found our every want supplied; our thanks were but a poor return; but in their fatiguing sojourn in New Zealand, may they find as sincere, as frank, and kindly a reception as they gave to us, should it ever be their lot to be placed in a similar situation; and may He who holds the fate of man's puny quarrels in His hand, ever prosper their exertions in defence of their Queen, her rights, and country.

And now, having brought this memoir to a close, I take my leave of the reader; and whether it be one of my own fellow companions in the above events,—at whose request it takes the present form,—or a landsman, let them make every allowance for its errors, and pardon the want of ability it may exhibit in its construction, for the sake of the intent which produces its publication.

PORTSEA :
ROBINSON, PRINTER, BUCKLAND.





